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THE STORY OF WE-THAN-DA-YA

A Buddhist Legend

Sketched from the Burmese Version of the Pali Text

BY L. ALLAN GOSS

Inspector of Schools, Burma

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(Dedication to the 1st Edition.)

To the Right Revd. Lord Bishop Bigandet,

Vicar Apostolic of Southern Burma,

Whose Kindly Encouragement

FIRST LED ME TO THE STUDY OF THE BURMESE LANGUAGE

I WOULD RESPECTFULLY INSCRIBE

THIS ENDEAVOUR TO MAKE KNOWN TO ENGLISH READERS

A POPULAR BURMESE CLASSIC.

L. ALLAN GOSS.

PREFACE.

(TO 1ST EDITION.)

Within the past few years many distinguished Orientalists have done much to make the western world acquainted with that very interesting religion known as Buddhism,—a religion that numbers among its votaries probably more than one-third of the human race.

I do not propose to touch upon its tenets in the following sketch, for the subject has most exhaustively been dealt with in the many valuable and interesting books published in recent years, but in order to make what follows clear to general readers it is perhaps necessary to remark :—

First, that one fundamental principle of Buddhism is a belief in the doctrine of "Metempsychosis" or the transmigration of souls through perhaps innumerable existences.

Second, that the hope and endeavour of every pious Buddhist is that, by virtue of merit gained in the performance of good deeds and religious duties in his various existences, he may at some time or other in the more or less distant future, escape from the curse of repeated existence, and attain "Naib-ban;" which as far as can be gathered from Buddhist metaphysics, appears to be the absolute cessation of existence, or in other words pure and simple annihilation.

The Story of Wé-than-da-ya purports to be the life of the Buddh Gau-da-ma (*Sakyamuni*), the fourth of the five Buddhs appearing in this present cycle, the fifth, A-ree mé-té-ya (Pali, *Metteyyo*) having yet to come, in his last existence but one.

This story is one of ten known, on account of their size and importance, as the "Large Histories,." There are said to be 550 smaller ones, (some say 547 is the exact number), generally very brief. Each of the ten large ones relates the story of one of Gau-da-ma's existences in considerable detail, the small ones apparently give various incidents of his other states.

It is also necessary to explain that one of the chief means whereby, according to Buddhist belief, a being may traverse the "sea of existence" and eventually attain Naib-ban, the ever-desired haven of rest, is the observence of ten laws or

duties, one of the chief of which is "giving," that is, the making of offerings, the practice of charity. The highest form which the exercise of this duty can take is self-abnegation, self-sacrifice; and it is this particular virtue that the story of Wé-than-da-ya is apparently intended especially to illustrate. The nine other large histories relate how Gau-da-ma practised the nine other virtues in as many separate existences. The original legend is written in the Magadha language, now generally spoken of as Pali, the sacred language of Buddhism. The story is undoubtedly of Indian origin, and the scene is laid in India.

The following sketch, for a full rendering would be much too long, is taken from the Burmese translation of the text, which is probably a somewhat free, and perhaps amplified, reading. It will be interesting as shewing how the story is presented to the race which, perhaps above all others, has preserved Buddhism in its purest form,—a race in recent times brought into more intimate contact with us than any other of the same creed, and during this present year more especially so.

The story of Wé-than-da-ya has ever been popular among the Burmese, but so long as it was only to be read in the palm leaf, manuscripts were comparatively scarce, and it was perhaps better known in its dramatised form, while paintings of the leading incidents of the tale have been and still are largely made use of in the decoration of the pagodas, monasteries and rest houses of the land. The drama is a favourite one and its performance always attracts a large audience ready to spend the entire night in hearing of the trials of the prince and the devotion of his wife and children. It is sometimes played by children who are said to render some of the scenes, if anything, with greater effect than adult actors could hope to attain.

Writing of the amusements of the Burmese, the late Captain Forbes of the Burma Commission, in his interesting work on "British Burma and its People," remarking on the drama says:—

"One of the best I think, and certainly the most interesting
"performance I have seen in Burma, was that of a small
"children's company in a village of about two hundred
"houses. The eldest performer was about fourteen, the
"daughter of the head man, a slight pretty girl; the others
"boys and girls, younger. The parents and villagers
"generally were very proud of their talents, and they were
"regularly trained by an old man as stage manager, promp-

" ter, etc., etc. Their principal piece was the ' Way-than-da-
" ra,' the story of one of the previous existences of Gau-da-ma
" in which he exemplified the great virtue of alms-giving and
" in itself one of the most affecting and beautifully written
" compositions in Burma."

After giving a brief outline of the play, Captain Forbes proceeds thus:—"The little company used to perform this "piece capitally, but the acting of the little maid of fourteen "in the part of the princess could not be surpassed, she "seemed really to have lost herself in her part; and her na- "tural and graceful attitudes heightened the effect. The first "time I witnessed the performance, in going round and "saying a word to the tiny actors, when I came to the little "fellow of ten or eleven who had acted the part of the surly "and greedy brahmin, I pretended to be disgusted with his "cruelty to the two poor infants. This, the little man took in "earnest, so much to heart that, as I learnt on my next visit, "nothing would induce him to act the part again, and it was "not till his father almost forcibly brought him to me and "I had soothed him by what was deemed most condescending "kindness, and excited his vanity, that I could obtain a repe- "tition of the play."

Captain Forbes also remarks that he has seen men moved to tears by a good representation of the play, and this I can well imagine. Within the past few years several editions of the work have been printed, and the story is consequently more widely read and known than ever. There are few schools in Burma in which a copy is not to be found, the very superior style in which the work is written making it most valuable as a text book.

With this preface I may proceed, begging my readers, however, to hold me blameless for the somewhat unscientific construction of the plot and the hurried manner in which towards the end, the action proceeds to a somewhat abrupt termination of the story.

Rangoon, 1886. L. ALLAN GOSS.

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THE STORY OF WE-THAN-DA-YA.

The Burmese Translator, conscious of the task he proposes to undertake, commences his labours with an invocation or dedication to the Buddhist Triad, the Deity, the Law and the Priesthood, to which he pays his homage. He also makes obeisance to his Teacher as the source from which he obtained his learning, and then states his intention of translating the Wé-than-da-ya Zat (or History) fully and completely into the Burmese language.

He proceeds to say, that the legend was related by Gaudama himself (after he attained Buddha-hood) at a time when he was living in the Nee-grau-da-yōn [1] Monastery in the country of Kap-pee-la wōt, [2] and that the relation was brought about by the pride of his (Gaudama's) kindred.

The story sets forth that after Gaudama attained Universal Knowledge on the miraculous throne (Baudee-man-deing [3]), he went into the country Bā-rā-na-thee (Benares), on the full moon of the month Wa-so,

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1. Negrodho. The banyan or Indian fig tree (*Ficus Indica*).
2. Kaypilavatthu, the town of Kapilavastu, the birth place of Sákyamuni.
3. Each Buddh attains Buddhahood seated under a tree, which from that time becomes a sacred object and is called Bodhirukkho, or "tree of Buddhahood," and also simply Bodhi. Sákyamuni's bo tree was an Assattha or *Ficus religiosa;* that of his predecessor Kassapa a Nigrodha, or Indian Fig. The tree under which Sákyamuni attained Buddhahood no longer exists, but a branch or shoot from it was planted at Anurádhapura in Ceylon in B. C. 288, and the tree grown from this still flourishes. The miraculous throne under the Bodhi tree, upon which Sákyamuni sat when he attained Buddhahood is termed Bodhimando.

and there brought certain five hermits to a knowledge of the truth and confirmed them therein. He also converted three others, (brothers), and a thousand other recluses not named in the story, and then accompanied by his converts proceeded to Rā-za-gyoh, [1] in accordance with a promise he had made before he became Buddha to King Paim-pa-tha-ra. Arrived there, he made the Wé-loo-wōn Monastery [2] his abode and stayed there for the winter. While there, two heretic priests, named Oo-pa-dai-tha and Kau-lee-ta, seeking the truth, listened to the preaching of A-tha-zee, the youngest of the five converted hermits, and attained the state Thau-ta-pan.[3] In a very short time, under the instruction of Gaudama, they attained the state of Ra-han-da, [4] and were appointed respectively the right and left hand (or first and second) disciples of Gaudama, under the names of Thā-ree-pōt-ta-ra and Moug-ga-lan. By the conversion of other persons the number of Ra-han-das in Rā-za-gyoh was raised to ten thousand.

The father of Gaudama, King Thōd-dhau-da-na, learning that his son was in Rā-za-gyoh, on nine occasions sent a nobleman with a thousand attendants to invite him to come to him, but all these were converted and became Ra-han-das. At last the nobleman Ka-loo-da-yee, (born at the same moment as Gaudama,) was sent with a retinue of one thousand followers, and they too becoming converted, the number of Ra-han-das of Kap-pee-la-wōt was also ten thousand.

Gaudama then accepted his father's invitation and set out for Kap-pee-la-wōt, under the guidance of Ka-loo-da-yee. The distance was sixty yoo-za-na, [5] and travelling at the ordinary rate of one yoo-za-na per day two months were spent on the journey.

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1. Rajagaham, name of the capital of Magadha.
2. Veluvanam. A bamboo grove; name of a monastery presented by King Bimbisara to Gaudama Buddha.
3. Sotapanno, one who has entered the stream, a converted man.
4. Saint of high degree.
5. Yozanam, about 12 English miles.

When he arrived at his destination, the Tha-gee-win Princes (his relatives) said : "Let us go and behold our beloved Thaid-dat, the head and chief of our race." So they assembled together, and after consultation selected the Nee-grau-da garden for his residence, and in it built a monastery. Then taking flowers and perfumes in their hands, they went out to meet him, making the children of the town go first, dressed in fine attire and bedecked with jewels.

Their own children followed next, and after having offered flowers and perfumes to Gaudama, the Tha-gee-win Princes invited him to the monastery they had made ready for him. He accepted their invitation and went thither, surrounded by his twenty thousand Ra-han-das, the glory of his appearance resembling that of the full noon begirt by the multitude of stars.

The Historian relates that the Tha-gee-win Princes, being descended from King Ma-hā-tha-ma-da,[1] were puffed up with the pride of their unbroken lineage, and in consequence were very haughty. So Gaudama's father, uncles, aunts, elder brother, grandfathers, and grandmothers, thinking "he is our son, our nephew, our younger brother, grandchild, and younger than we are," said to the younger princes and princesses: "Do you go and make obeisance; we will remain in the back ground."

Gaudama, seeing their want of respect and knowing their thoughts, at once, by virtue of his power, rose in the air, and worked a wondrous miracle, which, says the translator, was exactly similar to that displayed on another occasion, to confound certain heretics and to controvert their doctrines.

In the present instance the miracle was equally effect-ive. King Thod-dau-da-na was at once humbled and ready to make obeisance, and after having briefly related how that on two previous occasions (first at Gaudama's birth, when he tried to bow the infant's head to the holy hermit Déweela, but in vain, the infant on the contrary

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1. Mahasammato, The Great Elect. This is the traditional name of the first king.

placing his foot on the hermit's head and thus claiming superiority ; and second, at the harvest festival when the infant was placed in the shade of a Tha-byé [Eugenia] tree, its branches bent to protect the child from the rays of the sun as it followed its course) he had been compelled to do so, he again for the third time rendered respectful homage.

Of the whole Tha-gee-win Princes, none dared refuse to do reverence, but all became as docile pupils before their teacher.

Gaudama having thus drawn out and broken the *pride-tusk* of his relations, descended from the air and took his seat in the place made ready for him. The Tha-gee-win Princes having humbled themselves, the whole heavens resounded with thunder claps; and an abundant cold rain, of a copper colour, fell clattering like the rain drops that fall on the flat thin leaves of the lilies in a lotus pond.

The miraculous feature of this rain was that it wetted only those who were willing to be wet, for on those who did not desire it not a drop fell. [1] Cries of admiration and astonishment arose throughout the assembly; on hearing which, Gaudama turned to his followers and remarked that it was not the first time he had caused a miraculous rain to fall on an assembly of his relatives, but that he had done so in a former time (existence) on the accomplishment of certain religious duties.

After saying this, he fell into a state of religious abstraction, and remained silent.

His followers (Rahans [2]) begged him to relate the history of this rain, when Gaudama, not satisfied with giving merely the story of the rain as asked by his disciples, related the whole Wé-than-da-ya Zat, omitting none of its circumstances, his words flowing forth, like water from a pitcher, in an unbroken stream.

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1. According to a MS. found at Tavoy, it would seem that the rain ran off some, as rain rolls off a lotus leaf, *i.e.*, without wetting it.
2. Recluses, monks.

Gaudama first takes his hearers back to a far distant time, when a certain king, Thee-wa, ruled in a province called Sé-dot-ta-ya, of the land Thee-wa. He had a son named Thain-see, who espoused the daughter of another king named Mad-da.

Her name was Po-tha-dee, and she was Prince Thain-see's first (chief) queen.

Gaudama gives some particulars of her former existences, explaining that ninety-one cycles of years before the present one, the Buddh Wee-pa-thee appeared in Ban-doo-ma-dee, and was living in the peaceful Mee-ga-da-wōn garden at the time that the King of Ban-doo-ma-dee received from some other sovereign, a gift of valuable sandalwood, and a costly golden wreath. These the king gave to his two daughters, who resolved not to devote them to their own use, but to offer them to the Buddh. Accordingly, with their father's permission, the elder girl ground the sandalwood to powder, and the younger one made a necklace of the golden wreath. These they carried to the garden as offerings, on golden trays.

Arrived there, the elder, having offered a part of the powder and perfumed the Buddh's cell with the remainder, in the following words made her request; "By "virtue of the merit I shall gain, O glorious Buddh, by "thus offering to thee this sandalwood perfume, may I in "future time become the holy mother of a Buddh who "shall be, even as thou art, the teacher of the three "estates [1] of men." The younger sister made no such ambitious request, but having presented her necklace, begged that until such time, no matter how far distant, as she should attain to Naibban, a semblance of the necklace should always appear imprinted on her body. After they had made these requests, the Buddh instructed them in the law concerning the merit to be gained by a religious offering and they went their way.

In due course the two princesses died, and transmigrated to the abode of Nats. The elder for ninety-one

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1. Of rational beings: Men, Nats, Brahmas.

cycles of years passed to and fro between the abodes of nats and men, never once falling into a state of punishment, and at the end of that time, in the present Bad-da-kat cycle, became Ma-hā Mā-yā, the holy mother of the Buddh, that is, of Gaudama himself.

The younger sister, having in like manner passed through innumerable existences, during this present cycle in the era of the Buddh Ka-tha-pa, at length became the daughter of King Kee-kee, [2] and being born bearing the semblance of a most beautiful necklace on her bosom, as it were drawn by the hand of a painter, was named Oo-ris-sa-da.

At the age of sixteen, having listened to a discourse of the Buddh, she attained saintship; and on another occasion her father, King Kee-kee, reached the same state.

Princess Oo-ris-sa-da, as a lay-woman, afterwards became a Ra-han-da-ma, and subsequently a recluse (Ra-han-ma), and in that state came to the end of her existences, that is, attained Naibban.

King Kee-kee had seven other daughters besides Oo-ris-sa-da, who, in the time of Gaudama, all became personages more or less intimately connected with him. It will, however, suffice to say that the sixth, named Thoo-dam-ma, eventually became the holy mother of Gauda-ma, Ma-hā Mā-yā.

She now becomes the subject of the narrative, which states that Princess Thoo-dam-ma, having performed many charitable deeds, passed several existences in the abodes of nats and men, and eventually appeared in the world as the daughter of the chief queen of King Mad-da, and as she was born all fragrant, as though her body had been washed with sandal-wood water, she was named Po-tha-dee.

And now again the story goes back a step to relate that Po-tha-dee, immediately before she became the

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1. Mahā, great, excellent.
2. The Tavoy M. S. gives the name of this King as Kaing Kaith-tha.

daughter of King Mad-da, was the consort of the Tha-gyā, [1] and that at the time when her existence in that state was nearly spent, the Tha-gyā knowing by certain five signs that her life was about to end, carried her, with her multitude of attendants, to the Nan-da-wōn garden, where he placed her on a jewelled couch, and then seating himself beside her, told her in a thousand stanzas that he would grant her ten boons or favours.

The following is given as the substance of his speech.

"Oh thou of beauteous form, of body and appearance
"so fair and pure, whose every limb is full of beauty, so
"soft and small, so smooth, so delicate ; for the sake of
"all these thy charms, my supremely beloved, my Po-
"tha-dee, ten boons I grant thee ; consider and see what
"things up to ten will please thy heart, and these de-
"mand and have."

Po-tha-dee, ignorant that she was about to die and feeling faint and heedless replied (in stanzas) to this effect;

"I make reverence to thee, O Tha-gyā, Lord of Nats.
"What evil action I have committed before thy feet I
"do not know, my mind, alas ! is agitated like a tree
"shaken by a very violent wind, and I no longer am
"happy and at ease amid the enjoyments of this abode
"of Nats, which should be so pleasurable to the heart."

Then the Tha-gyā knowing that his queen was unmindful (that is unaware of her state), to make her realize that she was about to pass away replied : "O Po-tha-dee,
"during all the time that we have been happy together
"thou hast not been guilty of a single fault. It is not
"that I do not love thee, thou faultless one, but because
"I have a great affection for thee, and truly love thee
"dearly, and because thy good deeds are ended, that I
"think of thy welfare in that future state to which thou
"art now about to pass ; and so out of the love I have
"for thee, I offer thee ten boons. Thou art now almost
"come under the law of death (transmigration) ; even
"now must thou be parted from me. Thou cans't not

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1. Indra, the chief of the Devas, or Nats.

"avoid it. This being so, take thou the ten boons I "offer thee."

Po-tha-dee, then understanding her condition, and knowing that it was impossible to escape her fate, looked around to see where it would be good for her to commence a new existence, and perceiving the palace of King Thee-wa, thus made her ten requests. "O Lord "of Nats, if indeed thou will grant me ten boons, grant "I pray thee, that I may be chief queen in the palace of "King Thee-wa ; that I may have brown eyes like those "of a fawn ; that I may have brown eyebrows ; grant "further that I may be named Po-tha-dee ; that I may "have a son, worthy for his merits to receive the homage "of kings and ready to give to suppliants without any "pride, reluctance or cunning, all that they desire, even "though they come asking his jewelled head, his eyes, "his heart, his white umbrella (kingly state), his children "or his wife ; and further that notwithstanding I may be "about to become a mother, the beauty of my form may "be unimpaired, and keeping its natural shape, resemble "a finely wrought bow fashioned by the hand of a skilful "workman ; grant that although I be the mother of "several children, the burden of maternity may not be "apparent in me, but that my bosom may remain even "as in the flower of my youth ; grant that as I become "old my hair may not whiten but be as in my prime ; "that the beauty of my body be preserved, so that it "shall remain unblemished and be always pure and clear ; "lastly I pray that by my influence I may be able to "save from death those who, having fallen under the "king's displeasure, may be drawing near their end."

These were Po-tha-dee's ten requests, and the text says, apparently in an interpolated note, that the last was superfluous, since she would, as chief queen, possess the power she wished for.

The Tha-gyā assured her that all her desires would be accomplished in the kingdom of Thee-wa ; and we are told that, although about to part from his loved consort, the prince of the celestial hosts forgot his grief, in the certainty that her future happiness was now fully assured.

We now return to the lower world to follow the future fortunes of Po-tha-dee. Having passed from the Nat country she was conceived in the womb of the chief queen of King Mad-da, fit source, says the text, of a damsel whose beauty would suffice to deprive men of their reason. And as, at her birth, her body was, as it were, perfumed with sandlewood, she was named Po-tha-dee, the very name she bore in her previous existence as queen of the Nats.

We have now reached the point already briefly referred to in the introduction, and our story proper is about to commence.

At the age of sixteen years, Princess Po-tha-dee was most lovely, surpassing all other damsels in beauty. Her brightness we are told resembled that of Sam-poo-rit gold.

Just at that time Prince Thain-see, the son of King Thee-wa, became of an age to be invested with palace and umbrella, (that is to have an establishment of his own.) Princess Po-tha-dee was selected as a fit consort for him, and they were married with splendid ceremonies of which unfortunately no details are given.

Prince Thain-see was thus raised to kingly estate. Po-tha-dee was his chief queen, and the southern palace was appointed for her residence, her maids of honour and female attendants numbering sixteen thousand.

And now again the *Deus ex machina* appears on the scene. The Tha-gyā looks down to see what has become of his late consort, and finds that she is now Prince Thain-see's queen.

He perceives that so far her wishes have been accomplished, but that her desire for a son is still unfulfilled. Scanning the universe for a son worthy of such a mother, he sees in the Nat country the future Buddh whose existence there as a Nat is about to terminate.

So he goes to this highly favoured being (whom we shall hereafter term Pa-ya-loung, *i. e.* the embryo Pa-yā, or Buddh) and prompts him to become incarnate of Po-tha-dee, when he should pass to the world of men. To

provide for Pa-ya-loung companions and retinue, he incites sixty thousand Nats, also about to transmigrate, to become incarnate in the houses of the nobles of Sé-dot-ta-ya. He then returned to his abode. In due course Pa-ya-loung and the sixty thousand Nats passed from the Nat country to this lower world, and the plans of the Tha-gyā were duly carried out.

From that time forth Po-tha-dee took great delight in the making of religious offerings, and begged Thain-see to have six za-yats [1] constructed at the four gates of the city, and at the palace gates, so that at these places six hundred thousand charitable offerings might daily be made. Thain-see, wondering what might be the cause of this request, called upon the astrologers (brahmins) to explain it. They answered: "Oh King, Queen "Po-tha-dee must have conceived a being who will "delight in the practice of charity, whose desire to make "religious offerings will prove insatiable." On hearing this King Thain-see was exceeding glad, and did as Po-tha-dee requested. From the day of Pa-ya-loung's incarnation, the revenues and riches of King Thain-see increased immeasurably, and many gifts were sent to him by the umbrella bearing sovereigns around the island of Zam-poo-dee-pa. [2]

Po-tha-dee lived surrounded by her many attendants, and when about to become a mother, expressed a wish to go out and see the city. So Thain-see caused the whole town to be decked out, and himself accompanied her in regal state. Before their progress was complete, Po-tha-dee became aware that her time was near, so a building was erected even in the way. There, we are told, her son was born, open-eyed and free from all impurity. Immediately after he was born, he stretched out his hand and said: "Mother I would

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1. Zayat, a rest house, generally raised off the ground, roofed over but frequently open at the sides, often very substantially built, and richly ornamented with wood carving, the posts being painted and gilded.
2. The southernmost of the four continents which includes India.

make an offering, have you any money?" She replied: "Darling child, do as you wish," and she placed near his hand a packet of one thousand pieces.

At the time of naming the child he was called Wé-than-da-ya on account of his having been born in the street of the merchants.

On the day of his birth, the female Oo pau-tha-'ta elephant (a supernatural animal able to fly) brought a young elephant, white like silver, and perfect in every point, and after having placed it in the elephant shed, returned to her haunts in the Hee-ma-won-ta.[1] This animal was provided to be the source or cause of Prince Wé-than-da-ya's future greatness and prosperity and was therefore named Pis-sa-ya.

For the care and nursing of the prince, two hundred and forty nurses, free of all physical blemish, were selected and appointed to attend upon him, four for each na-yee, (there being 60 na-yee in the day and nlght.) One was to bathe and wash him, one to dress and adorn him, one to fan him, and one to carry and feed him. For the sixty thousand children born to be the prince's companions, an adequate provision of clothing and attendants was ulso made.

At the age of four or five, the prince gave to his nurses an ornament worth one hundred thousand pieces, which had been given him by his father. The nurses, not daring to refuse that which the prince gave, but at the same time fearing the king, took the gift, and then sought to return it; but the prince would not take it again. So they informed the king of this circumstance, when he told them not to imagine that it was merely a childish gift, and so invalid; but that his son's giving was even as his own. So the king gave the prince another costly necklace which was immediately given to the nurses, and this was repeated nine times.

At the age of eight, the prince lying on a splendid couch in the golden palace, thus thought within himself;

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1. Cold; snowy. The Himalaya, a region of mystery or romance, the fairy land of the Buddhists.

"My heart cannot be satisfied with this giving away of "external (impersonal) objects. If I could give internal "(personal) things I should be happy. Were any one to "come and ask my heart's flesh, I would cleave open my "breast and give it; or for my eyes, them too would I "give; or for the flesh of my body, I would take a knife "and cut it off; or if any one asked me to become his "slave I would grant his request."

Then, by the power of this virtuous resolution of the future Buddh, this mighty world, 240,000 yoo-za-na thick, trembled with a noise like that of a furious elephant.

The great Myim-mo Mountain [1], 84,000 yoo-za-na in height, bowed towards Sé-dot-ta-ya like a young cane when roasted with fire. The great expanse of heaven echoed with the sound of the earthquake, and a heavy rain fell. Although it was not the rainy season, vivid lightnings played from the breaks in the thick clouds. The mighty ocean rose in tumult, and the Tha-gyā, more than joyful, clapped his arms,[2] while the multitude of Byam-mas also applauded, and throughout the universe the sound of the noise was heard. This was the first occasion in the Prince's life on which the earth was shaken.

At the age of sixteen, Pa-ya-loung was master of the eighteen branches of science, and his father, King Thain-see, desiring to give him a palace and umbrella, (*i.e.* to establish him in life,) took counsel with Queen Po-tha-dee, the result being that a fit consort was found for him in the Princess Ma-dee, the fair daughter of the Prince of Mad-da, the queen's brother. The match was accordingly arranged, and Ma-dee, having been conducted with great rejoicings to Sé-dot-ta-ya, was married to Prince Wé-than-da-ya, who was then consecrated king of the land. Ma-dee was made his chief queen with a retinue of sixteen thousand attendants. Prince Wé-than-da-ya from the time of his elevation to kingly dignity devoted, every day, six hundred thousand pieces to magnificient offerings.

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1. Mount Meru.
2. Like a clown in a pwé, (play) *i.e.*, by holding one arm close to the side and with the hand of the other slapping the shoulder just where the arm joins the body, (a gesture of exultation, defiance or gladness.)

In due time Ma-dee-dé-wee[1] presented her consort with a son, to whom the name Za-lee was given; and about the time that he could walk, a daughter also was born, who was named Ga-hna-zain.

The writer here mentions that six times in each month Prince Wé-than-da-ya mounted on the white elephant Pis-sa-ya, was wont to visit the six temples where charitable offerings were made.

The story next relates, that at that time a neighbouring kingdom named Ka-lain-ka,[2] owing to long drought was afflicted with a famine so severe that the people prayed upon one another so that the whole country was given up to rapine and violence. In their distress they went complaining to their king, who quieted them with the assurance that before long rain would fall and plenty again prevail. Having thus sent them away, the king, in order to bring rain, kept a fast for seven days. Finding this of no avail, he called his nobles and wise men together to consult them. They told him that although all other means should fail, yet there was one that would infallibly prove sucsessful; in fact, that wherever an Oo-pau-tha-'ta white elephant went, rain unfailingly fell. At least such was the tradition and it would be well to try the experiment. The king replied that the kind of elephant referred to, was found only in the Hee-ma-won-ta, and consequently in Ka-lain-ka was even scarcer than rain. Where could one be got? The nobles replied: "True, O King, yet in "Sé-dot-ta-ya, by the glory of Wé-than-da-ya a white "elephant has appeared." And they further told the king how that it was famous throughout all Zam-poo-dee-pa that Wé-than-da-ya took such delight in charitable offerings, that he would give, not only the white elephant, his white umbrella, his palace, or his wealth, but even his eyes or his heart, to anyone who came asking for them; and that such being the case, it was advisable

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1. Devi, a Queen.
2. A country on the Coromandel coast.

to send some Pa-rau-hait [1] brahmins, clever in begging, to demand the white elephant of Prince Wé-than-da-ya.

So the King assembled the brahmins and selected eight, clever and bold in affairs, and having provided them with sufficient provisions for their journey, directed them to go to Sé-dot-ta-ya and obtain the white elephant from Wé-than-da-ya.

On arriving at their journey's end, the eight brahmins ate their morning meal at the temples of offering, and then went to the eastern gate of the palace and waited there, intending to ask for the elephant when the prince should appear.

It being the day of full-moon, the prince had resolved to go out, and early in the morning had performed his ablutions, perfumed and dressed himself. Having eaten his morning meal, he mounted Pissaya, and accompanied by a numerous retinue of officers and attendants, went out of the palace by the eastern gate. The expectant brahmins seeing that owing to the great crowd of nobles, officers and people their design would be frustrated, hastened away to the southern gate, and took up their position on a mound, so that the prince might perceive them, and there remained, anxiously awaiting his arrival.

The prince, having visited the offering places at the eastern gate, turned to the right to go to those at the southern gate. On his arrival there the eight brahmins, with out-stretched hands, cried out three times, "Victory to thee, O Prince." [2] Wé-than-da-ya, seeing by the attitudes of the brahmins that they desired alms, drew near and addressed them thus: "O ye brahmins, from whose "nostrils and arm-pits a long and twisted dark black hair "proceeds; whose teeth are thickly incrusted; whose noses "are thickened (bulbous) and marked with white and red; "whose bodies are besmeared with dust; whose fingers "have long nails; O Brahmins, what do *ye* desire, that with "hands out-stretched ye thus give me your applause?"

They replied: "O great Prince, who dost watch over "the welfare of the whole people of Thee-wa, our land

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1. A cry with which to this day high personages are greeted in India and Burma.
3. Pali, Purohito; a king's domestic chaplain.

"Ka-lain-ka is famished for want of rain, so that thieves "and robbers are innumerable; therefore, on account of "this scourge of famine, we desire that jewel of courage "and strength, of wondrous form and shining tusks, "even your Highness' sacred white elephant. Bestow it "on us, O great Prince."

When he heard these words, Pa-ya-loung thought to himself: "I am willing to give away any inward (personal) "offering, even my head or my eyes, and these brahmins "desire that outward (impersonal) object which, till now, "I never thought of as a possible offering; I will grant "their prayer." So he said to the brahmins, "I will "give you this elephant, which no one on this earth is "worthy to ride upon but myself, and which I am posses-"sed of only by reason of my excellence. I bestow it on "you without any hesitation or reluctance." So saying Pa-ya-loung dismounted, and going round the animal, saw, with gladness, that every part of his body was properly bejewelled. Then taking in his hand a golden vase of perfumed water, he bade the brahmins draw near and having placed the trunk of the elephant in their hands, he poured water from the vase, and so bestowed the animal upon them as an offering.

The writer of the story then gives a descriptive catalogue of the ornaments and jewels with which the white elephant was bedecked, which want of space forbids our repeating. It must suffice to say that their value is stated to have been 2,400,000 pieces, while the six rubies set in the white umbrella and the guiding hook, and the two strings of pearls which hung from the creature's ears, are said to have been of priceless worth. The elephant itself was also beyond value. Thus did Wé-than-da-ya offer to the brahmins seven precious things, that is to say, the priceless elephant, and the six priceless jewels. But in addition, he gave a large number of attendants to take care of the animal. The offering being completed, the earth even as before, made a mighty noise and quaked, at which the whole country was perturbed, and the people raised a great shout.

The eight brahmins having obtained the much coveted elephant joyfully mounted him and surrounded by the

populace departed by the royal road (king's street) through the middle of the city. The people on the way crowded around crying: "O deceitful brahmins, who, regardless of others, ask for yourselves alone, even until you obtain, why do ye unworthy, ride our sacred elephant? Who gave you permission so to ride? You shall not do so," and they hindered them all they could. The brahmins answered: "Prince Wé-than-da-ya, great "among kings, has bestowed it on us together with white "umbrella and attendants, and it is now our property. "Of what rank or authority are *ye?* Without the king's "command do not attempt to hinder *us*." And pushing and buffeting their way they went from the south to the north gate and so away to Ka-lain-ka.

The multitude, being unable, (owing to the watchful care of the Nats,[1] that Pa-ya-loung's merit should not be lessened nor his good deed become of no effect,) to prevent the brahmins from taking away the sacred animal, turned their wrath against Prince Wé-than-da-ya, and assembling at the palace of his father, King Thain-see, raised a great cry: "O King, wherefore has your son Wé-than-da-ya given away to the mendicant brahmins, the white elephant of peerless beauty, strength and courage." In terms such as these they inveighed against Wé-than-da ya and threatened, if the king refused them redress, to hold him guilty with the prince. King Thain-see thinking that the people desired Wé-than-da-ya's life, remonstrated with them, contending that, although the whole country were to suffer, it would not be right to kill the prince on the mere demand of the people; that even had Wé-than-da-ya transgressed the laws binding on kings, it would be a matter for remonstrance and admonition only, and that nothing but persistent wrong doing would justity the prince's deposition from his princely state, and his banishment. He pleaded that the prince was of an excellent disposition, and not given to evil actions; that their demand was unjust, for banishment could only be decreed against those who were prov-

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1. Nats, supernatural beings; superior to men, inferior to brahmas.

ed guilty of heinous crime; that for offering the white elephant, the prince could not be banished, since the making of offerings was a duty incumbent on kings. He contended that Wé-than-da-ya was not at all to blame, and that were he (the king) on the mere demand of the people, to inflict on him the punishment of death, banishment or degradation, the rulers of all other countries would disapprove of such a sentence. Further, that such a decision would form a precedent for the future, so that people wanting in wisdom would argue that because Prince Wé-than-da-ya was formerly banished from his father's kingdom for having made an offering, the making of offerings was not obligatory on kings; that he himself, if he yielded to their demand, would gain great demerit, and that they should not desire to commit so great a crime as to procure the death or banishment of the blameless prince.

The mutitude in return admitted that it would not be right for the king to order the binding, beating, imprisonment or execution of the prince, he being, even as the king said, free from sin, and they disclaimed any desire that such should be done. They nevertheless contended that, although in giving away the white elephant Prince Wé-than-da-ya had transgressed no law, he had given away the creature which had brought the greatest repute to the king, as well as prosperity and security to the whole country, and that having thus given away, heedless of the people's welfare, so precious an object, they would have no more of him, for if he continued to rule, the whole country would become disturbed and uneasy. They therefore demanded his deposition and banishment to the Winga hills.[1]

King Thain-see, feeling himself deserted by all save Po-tha-dee the queen, and unable to withstand the demands made by the people in the first flush of their anger, resolved to temporize, in the hope that, by the morning, their rage would have moderated, so that they would be amenable to reason. So he addressed them

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1. The labyrinth of hills at the foot of the Himalaya.

thus:—"O my nobles and people, if indeed you have "resolved upon the banishment of the prince, I will no "longer oppose your demand, but let him at least for "this one night remain in peace and unmolested; in the "morning be it even according to your will." Having so far attained their end, the people were somewhat appeased, and dispersed to their homes.

King Thain-see then called one of his nobles, and directed him to go to the prince's palace, and tell him that the whole populace, princes, nobles, and brahmins, all with one accord were greatly incensed against him, and at break of day would assemble and drive him from the country.

By this time Prince Wé-than-da-ya, having offered the white elephant, had returned to his palace, surrounded by his retinue of sixty thousand (synchronously born) nobles, and seated under the sacred white umbrella, was enjoying the satisfaction of feeling that he had performed a meritorious action, when the noble sent by his father, presented himself before him. The messenger of evil tidings, seeing the prince's happiness, felt unable to make known the message of which he was the bearer, his feelings overcame him, and tears rolled from his eyes, as, hardly daring to fulfil his errand, be begged permission to speak, praying the prince to have pity on him, and spare his life, and not blame him for the evil designs of others, which he had come to announce.

We need not enter into the details of the interview, as given at length in the Burmese text. It will suffice to say, that the prince relieved the tears of his father's messenger, who then made him acquainted with the intentions of the populace, on hearing of which, Wé-than-da-ya exclaimed that, from the time he was raised to princely dignity, he had not in any way transgressed the laws incumbent on rulers, and demanded to be told of what crime the people held him guilty. The noble then informed him that the people were furious because he had given away the white elephant, and not because he had committed any sin. On hearing this, Pa-ya-loung exclaimed:—"I, seeking to attain omniscienee, am "ready to give to any one demanding them, such per

"sonal objects as my head, my heart, why therefore "should I hesitate to give such impersonal offerings as "gold, silver, jewels, elephants, horses or men or land or "fields or gardens, ? To him who asks I would give my "head, my arm, my eye. In the making of offerings, "my mind does not hesitate one hair's point, but in such "works has exceeding great delight. If the people of "Thee-wa in truth desire to banish me from the coun- "try, for having made an offering, let them banish me; "if they wish to kill me, let them kill me; if they wish "to cut me in pieces, they may do so, but from the "making of offerings I will not refrain."

On hearing these words, the noble, prompted by the nats, spoke as follows as though ordered by the king, although he had not been told to do so, his words being his own and not the words of the people. "Oh prince, the people demand your banishment to the hill called A-reen-sa-ra, near the Koun-tee-mā-ra river, which is the place to which exiled sovereigns are wont to retire." Prince Wé-than-da-ya replied that the A-reen-sa-ra hill was the place to which were banished rulers who had broken the law, and that he was innocent; nevertheless if the people insisted that he should retire there, he would do so. Before he went, however, he wished to make the great offering of the seven hundreds. He therefore directed the noble to beg from the people a delay of one day, to enable him to make the offering on the morrow, engaging to submit himself on the following day to their will. The noble left him promising to obtain the desired respite, and went back to King Thain-see.

Pa-ya-loung then summoned one of his captains, and told him that he desired to make, on the next morning, the *great offering*, and that he must prepare seven hundred elephants, seven hundred horses, seven hundred carriages, seven hundred fair damsels, seven hundred milch cows, seven hundred male slaves, and seven hundred female slaves, together with all sorts of meats, and drinks, nothing was to be omitted. not even intoxicating

drinks for instance, so great was the Prince's fear lest on the occasion of this, his last offering, anything should be demanded and found unobtainable. The officer proceeded to carry out his lord's command. The Prince turned his steps to the palace of the Princess Ma-dee, with the intention of breaking to her the news of his banishment and of giving her good advice and instruction before he should be parted from her. Seating himself by her side he addressed her thus:—"O Ma-dee, you have much "gold, silver, grain and other properties which I have "given you, and the dower which you received from your "father, King Mad-da my uncle, is very great. In order "that you may not lose these riches prepare a treasure "chamber and conceal them."

Princess Ma-dee, during countless existences from the time of the Buddh Dee-pin-ka-rā, having been in constant association with many Pa-ya-loung and saints, was, owing to their teaching, quite incapable of any feeling of avarice or greed. She remembered how from the time she was united to him, the Prince had shewn himself utterly disinclined to hoard his own properties, and that at no time had he directed her to take care of hers, and she was therefore quite unable to comprehend the reason of his present solicitude. Desiring to be enlightened, she said:—"O Prince, in what place shall I conceal my trea-"sures so that they may be secure?" Pa-ya-loung repiled:—"Princess, you may place your riches in a store-"house, or you may bury them in the earth, and the five "enemies [1] may not indeed molest them, but such immu-"nity will endure only for your life, and they are not "yet secure. Rather build on the firm ground of religi-"ous duty, the strong house of charity, and with inclina-"tion free and untrammeled by hesitation or any feeling "of avarice, there carefully lay up your treasure. This "store-house alone, during successive existences, will "follow the builder even as his shadow, and prove indeed "an inexhaustible treasure-store." [2]

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1. Fire, water, tempest, thieves, rulers.
2. Anugāmiko, following, accompanying; Anugāmiko nidhi, a treasure that accompanies a man to the next world.

The Princess assented to Pa-ya-loung's proposition, and, though it is not so stated in the story, we may presume that she took part in the great offering made on the following day.

Pa-ya-loung then continued: "Beloved consort, in "future more than in the past, love and cherish our two "darling children Za-lee and Ga-hna-zain; more than "ever love and respect your parents-in-law, my mother "Po-tha-dee, and my father Thain-see. If in the future "another prince comes demanding your hand in "marriage, take him as your spouse, and be to him the "faithful consort you have ever been to me. Or if being "ignorant of the race and disposition of such princely "suitor, you cannot accept him, choose some other con-"sort worthy of your hand; for you and I must part. "Do not therefore be distressed or cast down, or feel "that you no longer have one to protect you."

Princess Ma-dee was naturally greatly surprised at hearing such words as these from the prince, and asked him why he thus spoke to her; whereon he related how when he went out on the previous morning, he had found at the southern gate eight brahmins, who had come to receive offerings, to whom he had given the white elephant with all its ornaments and attendants; and how the whole populace (his father, mother, and the princess herself only excepted) were incensed against him for having done so, and with one accord clamoured for his banishment. That being desirous of making yet one more offering, he had begged and obtained one day's respite, and on the morrow would make a great offering, but that at dawn of the following day he must certainly depart. He described to her the place to which he was to retire, as one far from all sounds of men, in the dense dark jungles of which numbers of tigers, leopards, elephants, lions, bears, wild bulls and other evil creatures had their haunts, in fact a most fearful place.

Thither, he said, he must go all alone, without hope of escaping a speedy death, and that he had only spoken to her as he had done out of regard for her future welfare. Princess Ma-dee's answer was what might have been expected from one of her high race and breeding.

"Oh Prince, beloved even as my life, why these unseem-
"ly words? You speak not as one who loves his wife.
"He who loved his wife would only go away alone when
"after having explained the matter to her, she refused
"to follow. You should not speak as though you knew
"what I would do. If indeed you be driven away, I will
"follow your footsteps wherever you go. If the choice
"be offered me, of instant death with you, or of con-
"tinued existence separated from you, and although in
"the latter case all prosperity should be mine, I would
"choose the former alternative. Let me live or die with
"you, for what will life be worth to me if parted from
"you? I would rather throw myself in the fierce flames
"of a cutch-wood fire. O Prince, to say nothing of man-
"kind, wild creatures even will not desert each other,
"but share each other's happiness or misery; why should
"I who know what is good or evil, and am thus more
"wise than they, not follow you? I together with my
"two children, will indeed accompany you, and watch
"over your happiness."

And then Ma-dee, inspired by her desire to comfort the prince, though she had never been there, proceeded to describe the pleasure and happiness of the Hee-ma-won-ta, in language such as this: "O Prince, when we
"with our two children have come to the grove to
"which you are banished, and you remembering your
"former happiness are sorrowful, your grief will disappear
"when you see our Za-lee and Ga-hna-zain playing
"together, and hear their pleasant prattle. When we
"shall have built our cottage in the Hee-ma-won-ta,
"and you think with regret on parents and country, your
"longing will cease when you see our children playing
"together. Regrets for former happiness will be lost in
"the pleasure of watching the herds of stately wild ele-
"phants disporting themselves in the thick forests of the
"Hee-ma-won-ta. How shall you think with regret on
"country and palace, when wandering together in the
"shade, we admire the beauty of the forest, in which
"trees, on both sides of our path, join overhead their
"many tinted foliage. And when we come at cool of
"evening to our halting place, and you see the deer,

'stags, wild cattle and other animals come down to dis-
"port themselves at the river Peen-sa-mā-lee-nee, and
"when you see the Kain-na-ree Kain-na-rā[1] in happy
"pairs enjoying themselves in dance and ærial flight, and
"hear their songs, your regrets for your palace will be
"assuaged. If, in our dwelling in the forest, at evening
"you remember the nightly concerts, dances and songs
"of this our palace, you will forget them while listening
"to the sweet songs of the Kim-bot, Zee-wa-zo, Gyo-kya
"and Oo-doung.[2] You will forget the sounds of the
"people coming and going about this our city, the sounds
"elephants, horses and cattle, of the Baho,[3] of drums,
"bells and gongs, when you hear, in the Hee-ma-won-ta,
"the sounds of elephants, horses, cattle, asses, leopards,
"tigers and lions. When we go through the gorges and
"valleys carrying our children, and you think of the
"pleasant garden we here enjoy, we shall be happy in
"seeing in early spring the Pa-douk, In-gyin,[4] and other
"flowering trees, bursting into full blossom. And
"when, sometimes, you look back to the place from
"which, surrounded by princes and nobles, you were
"wont to behold various festivities, your regrets will pass
"away on seeing, at the beginning of summer, the earth
"covered with winged insects of dazzling brightness,
"green like emeralds. And when we together wander
"about the forest, any longing you may feel for the sweet
"smelling garlands and fragrant perfumes we now enjoy,
"will vanish in the enjoyment of the Kyet-myouk, Yin-
"kat, Touk-yat, Myet-na-pan, Let-tot[5] and the thousand
"other forest flowers." In this way did Ma-dee try to comfort her husband in his trial.

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1. Fabulous creatures, with bodies of birds and human heads, of most sweet voice, able to speak the language of men, but not doing so lest they should, by failing to speak what is true, cause injury to any one (Ward).
2. Screech owl, swallow, crane, peacock.
3. Drum on which the hour is struck.
4. Gum kino tree (*Pterocarpus*), *Shorea robusta*.
5. Cocks-comb, *Garland Gardenia*, *Symplocos spicata*, Tenasserim lance wood, Piney varnish tree.

Just at that time the mother of Pa-ya-loung, Queen Po-tha-dee, having heard of the conspiracy against her son, came to the palace, and hearing on her entry the subject of their conversation, was unable to restrain her sorrow, and broke out into pitiful lamentations. "Oh, why do they conspire to banish my innocent son "Wé-than-da-ya? Oh, why do they, to cause my speedy "death, thus banish my blameless son? My son being "torn away from me, all my pleasure in life will be gone, "and I may as well seek a speedy death by poison, or by casting myself from a precipice. I would even prefer to die like a criminal by the cord." But we need not follow Queen Po-tha-dee in her praises of her son, and her lamentations over his fate. She closes the long catalogue of his virtues by bidding her son and his wife not to be anxious, for that she will use her influence with king Thain-see, to prevent the people from carrying out their design. Having therefore somewhat composed herself, she returns to her palace and seeks the king. She exhorts him not to give way to the demands of the people, telling him that if he does so he will forfeit the regard of neighbouring kings, who will no longer respect him, but ravage the country without fear. She further asks the king whether he will feel no sorrow, when, the Prince having departed with his sixty thousand noble companions, he is left alone like a Hin-tha[1] crippled in the wing and unable to fly away with his mates from a marsh of which the water has dried up. She contends that at present they (she, the king and the Prince) are happy, and that such great happiness should not be imperilled; that therefore he should not give away to the demands of the populace and sanction the banishment of the Prince.

King Thain-see replies that although the Prince, who had always fulfilled the laws incumbent on kings, even as he had taught him, was dear to him as his life, he felt unable to oppose the demands of the people, or to prevent them from carrying out their design.

Queen Po-tha-dee then breaks out into a lengthened and violent lamentation, of which we can only give an

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1. A goose, swan.

outline. "Hitherto when the Prince my son went "abroad, many nobles dressed in priceless silk attire "walked before him on both sides of the way, carrying "in their hands banners and flags of victory; now, alas! "my Wé-than-da-ya must go forth alone. Formerly, "when he left his palace, he rode either on the sacred "elephant, on a litter, or in a carriage drawn by horses "or by goats. From the time that he could walk he "never went on foot. How shall he now set his tender "feet to earth to walk? How shall my son who never "felt the heat of the sun, but was brought up in luxury "and comfort, now wear the coarse dress and carry the "yoke and baskets of a common man? How shall he "wear coarse rough clothes, who has been accustomed "as a Prince to wear garments of Ka-thee-ka, of Kau-"tom-ba-ra and of Khau-ma cloth?[1] How shall my "daughter Ma-dee be able to weave for him a common "garment, she who has never so much as seen one? "How shall she be able to walk on foot who has been "wont to travel only on a litter, or in a carriage? How "shall Ma-dee who, whether outside or inside her palace, "was never unattended, now travel alone? How shall "she who used to wear slippers made of the softest mate-"rials, now walk barefoot? How shall Ma-dee, who has "had the company of a thousand maidens, now bear "being deprived of all society? Though comfortable on "her couch in her palace, Ma-dee being of a timid dis-"position, was frequently frightened. In the Hee-ma-"won-ta forest, when she hears the voice of the owl and "of the jackal, she will be greatly terrified, will be even "wild with fear. Alas! when after the departure of the "Prince, I shall see his deserted palace, I shall feel bit-"ter grief, like that felt by the eagle when she sees her "empty nest from which a robber has stolen her little "ones. And like as the eagle flies hither and thither, in "deep sorrow seeking for her lost young, so shall I when "I go to the Prince's palace and find it empty, follow the "road that Wé-than-da-ya and Ma-dee have taken, and "seek them, north and south, east and west, with stream-

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1. Benares cloth; Kotumbara, a kind of cloth; Linen cloth

" ing eyes and broken heart. Oh! if indeed the people " do banish my innocent son, I shall quickly die."

On hearing the lamentations of the Queen all the hand-maidens of the palace set up a great cry, at the sound of which the sixteen thousand attendants of Princess Ma-dee added their voices, while the other inmates of the two palaces, unable to restrain their grief, joined in the chorus of lamentation.

So passed the night. At dawn of day (the first of the waning moon), the noble who had been directed to prepare tbe great offering, announced that all was ready. So Prince Wé-than-da-ya, having bathed and dressed himself, went to the offering places, surrounded by his sixty thousand noble attendants. Arrived there, he directed them to ascertain the desires of the mendicants, and to satisfy them, giving to him who wanted clothes, clothing; to the hungry, food; to those who desire it, drink. And he bid them be careful that no mendicant either received nothing or not enough, and that no one was in any way threatened. "Let them," he said, "ask, "and let them receive; to gladden their hearts, content " their desires, and then send them away." So all day long the great offering of the seven hnndreds was made.

The Burman translator is careful to explain that although Prince Wé-than-da-ya was aware that no merit could be obtained by the offering of intoxicating drinks, he directed that they should be provided, lest any one should grumble, and say, " at the offering of Wé-than-da-ya nothing intoxicating is to be drunk," and he would thus hear that some were unsatisfied.

The story proceeds to tell us that at the thought of the Prince's banishment all the mendicant brahmins of the country made great lament, rolling in the dust, like men drunk with wine or weak from want of food, and crying out that if like a fair flower or fruit tree, torn up by the roots and cast aside, Prince Wé-than-da-ya were driven away, they would be left without any protector and refugeless.

Further, that all the Prince's blood relations, his nobles and his friends assembled together, and broke into loud lament, because the populace was resolved to banish the

Prince for having made an offering, and because he was going away after having completed the offering of the seven hundreds. They cried out against the injustice of the prince being banished for offering that which was really his own, and not anything begged or taken by force from the people, and expressed their astonishment that the prince after being condemned to exile for having made one offering, (the elephant), should immediately hasten to make another. Their lamentations were futile, the offering was made, and though the story says but little regarding the ultimate destination of the objects given, we are not left in ignorance as to the fate of the seven hundred fair damsels Prince Wé-than-da-ya gave away. It appears that the nats again played a beneficent part, and made the sovereigns of Zam-poo-dait aware of what was going on, so that they came and each obtained a maiden together with eight handmaidens given with her as attendants.

When making the great offering above described, the Prince bowed before it, and with uplifted hands made this pious wish: "May this good deed of sacrifice I now "perform be a means whereby I shall attain to Universal "Knowledge" (Buddha-hood). Forthwith a fearful prodigy takes place. For the third time the great earthquakes with a mighty noise, turning round like a potter's wheel, and the great Myim-mo Mount bends again towards Sé-dot-ta-ya.

Prince Wé-than-da-ya is busy all day long at the offering places; at sundown he remembers that at dawn next day he must leave the country, and mounting his chariot he drives to the king's palace to take a respectful farewell of his father and mother. He is accompanied by Ma-dee, who wishes to make known to them her intention of following the prince into exile, and to take leave of them.

We need not relate at length the particulars of the interview, which are given in the story with that redundancy of expression, which seems a necessary characteristic of Oriental, and perhaps, especially of Burmese literature.

The prince takes leave of his parents. His mother gives him her good wishes, that all his pious desires may

be fulfilled by his becoming a Rahan (celibate monk), and bids him an affectionate farewell. Her daughter-in-law, she entreats to remain behind with her children. She pleads that Ma-dee is not fitted for a life in the forest and moreover that a wife is not needed by a celibate monk striving for saint-ship. Wé-than-da-ya replies that he no longer has authority over any one, and that Ma-dee is free to go with him, or to remain behind, as she pleases. The king adds his remonstrances against Ma-dee's accompanying her husband, pointing out the discomforts she will have to endure.

Ma-dee bravely replies that she admits that what her uncle (and father-in-law) says is true, but that she has no desire for comfort or happiness at the cost of separation from her husband. She entreats the king not to be anxious about her, for with her husband she will be perfectly happy and content, although she has to endure being covered with dust, instead of sandal-wood powder, and has to wear common coarse clothes; even though she has to live on such jungle fruits, leaves and berries as she may be able to find, and has to sleep at night under the shade of a tree.

The king next tries to terrify her from her purpose by depicting the dangers she may have to face. He tells her that the forest is not like the palace (garden), but full of scorpions, mosquitoes, stinging flies and other kinds of venomous insects, whose attack will be unendurable. And also that in the swamps of the forest great serpents are very numerous, who although not venomous are able to squeeze to death in their coils, not only deer and other animals, but also men. He tells her also of black curly haired bears, from whom there is no escape not even by taking refuge in a tree, and of wild buffaloes, with sharp pointed horns, almost meeting at the tips. He asks her what she will do when she encounters any of these dangers, and if at any time the children are missing, whether she will not be driven distracted, even as a cow who has lost her young one. He reminds her, that even while within the safety of her palace, the howl of a jackal almost suffices to frighten her to death, and

asks how she will bear the terrors of the forest, and how she can persist in her desire to go thither.

Ma-dee's reply redounds to the honor of her sex: "Let the dangers of the forest be even as you paint them "I will face and bear them. Were I not ready to suffer "adversity with my husband as well as to enjoy happi- "ness with him, I should be no true wife. I will go "before my Prince, and open a path for him through the "thick grasses, watch over him that no grass or creeper "roughly touch him. O king, it is hard for a woman to "get a good husband; a woman who desires a good hus- "band, is dutiful to her parents and teacher, is careful to "perform her religious ablutions, is circumspect in her "behaviour, is wont to dress and adorn herself with care. "O king, of all the unhappiness women have in this "world to endure, the greatest is that of widowhood. "Why should I, by refusing to follow my husband's steps "condemn myself to that unhappy state?" And then she launches out into a loud dissertation on widows and their sorrows, which we pass over as having little to do with our story, and concludes by contending that a woman who clings to her husband alike through evil and good fortune, gains the good will and applause of nats and byammas.[1] Finally, she says that she will certainly accompany the Prince, and for evil or for good share his exile; that no matter what dangers arise, she will face them, and die before any harm shall befall her beloved consort; that she would not in truth be parted from her Prince, even to rule the country; and that the woman who, after having enjoyed prosperity with her husband,

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1. In this part of the story a strong trace of Hinduism is evident, the ablutions probably referring to bathing in the Ganges, washing before meals etc., while the misery of Hindu widows is only too well known; and although in Burma widows may and do re-marry, and indeed do not appear to be looked down upon in any great degree, still 'widow' and 'widow's son' are occasionally heard as terms of contempt.

Gaudama himself speaking of alms, has declared that those given to widows are lowest but one in the scale, only those given to animals acquiring less merit.

deserted him in his adversity, would indeed have a vile disposition, even that of a devil.

The king then feels that he must no longer oppose her going, but begs her, at least, to leave to his care, his two grand-children. She pleads, in reply, that the children are as dear to her as life itself, and that when, remembering her country and home, she is inclined to sorrow, the sight of her dear ones will be her consolation and comfort.

The king is not satisfied, and points out that *she* out of her regard for her husband, may be able to bear her trials, but that the children are still very young.

How will they, he asks, accustomed to the delicate food of a palace, be able to subsist on the fruits and berries of the forest? How will they, used to eat from off vessels of fine gold, be able, in the forest, to eat off a leaf? How will they, who never wore any but the softest clothing, be able to endure a coarse rough dress? How shall they go on foot, who always, both inside and outside the palace, were carried on a golden litter, or in a chariot? How shall they who have slept in magnificent chambers, with closed doors lest a breeze should blow upon them, sleep exposed on the ground at the foot of a tree? How shall they, who hitherto have reposed on a couch softer than cotton wool, sleep on a rough grass-bed? How shall they, who have used sandal-wood powder, bear to have their bodies besmeared with dust?

"How shall my grand-children," he cries, "after having all their lives been shielded by fans made of the "tails of yaks and peacocks, ignorant even that such "insects exist, bear the attacks of the horseflies, musquitos, "etc., with which the forest abounds?" The king pleads in vain; Ma-dee bids him not to be anxious, for that the children will eat as she eats, will dress as she dresses, and that she will take care that they are not miserable.

Thus passes the night in sad converse, and dawn sees the Prince's chariot, to which the four Thain-daw[1] horses have been harnessed, ready at the gate of King Thain-see's palace. Prince Ma-dee takes leave of the king and queen, also of her attendants and friends, and then with

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1. Swift, flying; literally horses of Scinde.

her two children, takes her place in the chariot. The Prince lingers but a moment to make obeisance to his parents, then steps into the carriage and drives away towards the Winga hills, surrounded by his sixty thousand noble companions.

The towns-people all come out of their houses to witness his departure, and congregate in the streets. The prince directs his course to the crowd and utters his farewell blessings. "O ye people, I am now departing to the "Winga hills; may you all enjoy health, prosperity, free- "dom from danger and all happiness; make offerings, "practice virtue." He then resumes his journey. Just after he had left, his mother Po-tha-dee thought to herself, "my son takes a delight in giving; if he desires to make an offering let him have the means." So she sent two carts full of the seven precious things [1] (one to go on his right hand and one on his left) together with various ornaments, jewellery for wear, etc.

The Prince's passion for charity leads him to give away the jewels he wore, in eighteen gifts to various mendicants who came begging. His remaining property he carried on with him.

When he had gone some distance he was seized with a desire to see his home once again, so by the power of his merit, the great earth spilt where the chariot stood, and, turning round like a potter's wheel, brought the Princes's city before his eyes, and he saw again his parents' palace. And then for a fourth time the earth quaked with a dreadful noise, and great Myim-mo bent like an Oo-souk flower. [2]

At the sight of his native land, the Prince exclaimed: "Behold, Ma-dee, how pleasurable an abode is Sé-dot- "ta-ya, the residence of our father;" and together they gazed on the lovely sight. Then with streaming eyes the Prince bade the sixty thousand associates of his life remain behind and follow him no further, and having thus sent them back he resumed his journey, directing

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1. Gold, silver, pearls, gems (as sapphire, ruby), cat's-eyes, diamond coral.
2. A kind of flower, otherwise unknown.

Ma-dee to tell him if she saw any mendicants coming to ask for alms.

What a picture! The prince after having given away all his possessions, driving to his place of exile, absorbed, it may be supposed, in the thought of good deeds performed and of the merit thus stored up for the future, and the fair Princess, just torn from home and friends, yet happy in the company of her husband and children, seated in the chariot, looking out for recipients of his further bounty.

She has not long to wait; four begging brahmins appear, who, too late to be present at the offering of the "seven hundred," but determined to get something, have learnt from the people the route taken by the prince, and hearing also that he still has some property with him, such as the chariot and horses, have lost no time in coming after him.

So Ma-dee tells the Prince that four beggars are following them; whereupon he draws up and waits. The four brahmins then approach, and beg for the four horses that draw the chariot. Without hesitation the Prince dismounts, detaches the animals and gives them to the brahmins, who take one each and depart. It might be supposed that the loss of his horses would hinder the Prince's further progress. But a prodigy happens. The pole of the chariot without falling to the ground remains in the air, just as if the horses were still attached to it, and by the power of the merit of the Prince, four nats take upon themselves the form of wild bulls and submiting their necks to the yoke, draw the chariot along.

The Prince calls Ma-dee's attention, (knowing all the time that the animals were nats):—"Look, Ma-dee, at this wonder, how these four creatures, the denisons of the forest, put their necks to the yoke, and draw the chariot like well broken horses."

He then drives on, but not for long; another mendicant appears and asks for the chariot. So the Prince stops, and making his children and Ma-dee get down, without any hesitation gives it up. The four bulls as if by magic disappear, and the four princely travellers being left with only their feet for their conveyance, the prince

bids Ma-dee take up and carry little Ga-hna-zain, the younger and lighter of the children, while he takes Za-lee the older and heavier; and thus carrying their two children, the Prince and Ma-dee in loving converse go on their way.

One cannot but be struck with the Prince's steadfastness in the course he has resolved to pursue; and Ma-dee's unquestioning reliance on and affection for her husband, are worthy of all honour. She sees him resign all worldly possessions, and reduce himself and her, together with their children, to absolute destitution, without a murmur, without a hint even, that a less complete sacrifice would suffice. She accepts all he does as right, and finds his company sufficient for her happiness.

They pursue their journey, asking all whom they meet the way to the Winga hills. Those whom they question burst into tears, as they recognise the Prince, and answer that the mountains are yet very far off, and then go on their way.

The children, as they go, cry at the sight of the fruit trees on the sides of the road; so the trees, shocked at their tears, bend their branches that their fruit may be within reach of the Prince, who accordingly gathers some for the children.

Ma-dee, on seeing the trees bend thus without there being any breeze, thinks that never on earth was such a thing heard of, much less seen, and perceiving that the miracle must be in recognition of the Prince's merit, cries out in admiration.

The Prince and his family thus journey on, five yoo-zana to Thoo-won-na-ta-la hill, five more to Kaun-tee-ma-ra river, five more to A-reen-sa-ra-gee-ree hill, thence five more to Na-lee-dan-ta, a Brahmin village, thence ten, to the city of king Mad-da the Prince's uncle in the country Zé-ta. This journey of thirty yoo-za-na was accomplished in one day, the nats having shortened the road, lest the children should suffer discomfort and fatigue.

Arrived at his uncle's city, the Prince did not enter therein, but took up his quarters (as a common traveller) in a za-yat at the gate. Ma-dee, like the dutiful wife she was, having wiped the dust from his feet and shampood

them, took measures to let his kindred know of his arrival. She went and stood at the outside door of the za-yat opposite Pa-ya-loung so that the people, going and coming through the city gate might perceive her. Her device succeeded. The passers by, women and girls of every age, on seeing the fair Ma-dee standing at the za-yat, were seized with curiosity to know who she was, etc., etc.; and crowding around they questioned her. This was just what Ma-dee wanted; she told them who she was, and they recognising her as their own Princess, the daughter of their king, broke into loud lament that she, who had always been accustomed to go about in a golden litter, should now have to put her delicate feet to the ground. They then went and made all known to the Princess' royal relations in the city. On learning the story, they, some sixty thousand in number, at once hastened to the za-yat, beating their breasts and crying violently, and burst into a torrent of questions. "O Prince "how are you? Are you well? And your royal parents? "And the people of Thee-wa? Is the country prosper-"ing? Where are your officers, your nobles and your "guards? Where your chariots, elephants and horses? "How is that you, with your princess and children, come "all alone, without chariot or horses, from Thee-wa "thirty yoo-za-na away? Is it because another king has "ravaged the country, that you areobliged to fly?"

The Prince replied, "Dear relations, I, my parents, "and friends are all well. The people of Thee-wa also "are free from sickness and distress. The country is "prosperous and happy, and it is not because another "sovereign has ravaged the country and so made it "impossible for me to remain in it, that I, my consort "and children, have come here, without nobles, soldiers, "or followers. The reason is this:—I, on the past full "moon, did give away to eight brahmins from Ka-lain-ka "the sacred white elephant, (of which, by virtue of my "merit, I had become possessed) ,with his trappings worth "2,400,000 pieces, and six emeralds of priceless value, "together with yak tail fans, white umbrella, and five "hundred elephant keepers, as well as attendants and "doctors. For this the populace became enraged with

" me, and the king my father, being compelled to grant
" their demands, I have been banished from the country,
" and am therefore now on my way to the Winga hills.
" Can you direct me thither ?"

The Zé-ta princes in reply, tell Wé-than-da-ya that under these circumstances, he is without any blame, and that his coming is a good one. They offer him their hospitality, and beg him to take up his abode in their land for a time, while they go to Sé-dot-ta-ya, and intercede for him with King Thain-see, and they promise when they shall have obtained his re-call, to conduct him in great state back to his kingdom. The Prince, in reply, thanks them for their proferred hospitality, but explains that he is not banished at his father's wish, but that King Thain-see has been unable to restrain the anger of the people; in fact that had not the king given way, the people would have driven *him* out too. He assures the Zé-ta princes that they would be unable to gain over the people, that their journey would therefore be in vain, and only result in fatigue and trouble to themselves. He therefore begs them not to go.

He consents however to stay one night with them, but announces his intention of resuming his journey at break of day. The princes persist in trying to persuade him to give up going to the Winga hills, and to stay with them, in fact, to become their king, offering him their country in all its prosperity and happiness. Pa-ya-loung does not hesitate an instant in his refusal, although he admits that their offer is one worthy of acceptance. But he reminds his friends, that the faculty of the wise, accustomed not to act for their own good alone, but rather to seek the general happiness of all, is to be neither unduly cast down when adversity comes, nor too quickly elated at the advent of prosperity. In the present even, said he, we should look forward and consider whether the ultimate result (of an action contemplated) will be good or evil. One single individual should not be benefitted at the expense of the many. The evil to come should from a distance be foreseen and shunned. Pa-ya-loung added that were he to accept their offer, King Thain-see would be made uneasy, for the ministers would represent to him

that his (Wé-than-da-ya's) acceptance of his father-in-law's throne, was a sign of enmity, and an indication of an intention to contest the matter, and that the people, too, would be disturbed and uneasy. Moreover that even though King Thain-see did not form a wrong impression, the populace would certainly refuse to allow the people of Zé-ta to give support to the Prince they had banished, and making it a ground of quarrel would come to fight against Zé-ta with great armies. Wherupon the people of Zé-ta would rise in self defence, and so two nations would be brought into conflict on account of one man,—himself. "In fact," said the Prince, "the "two countries, Zé-ta and Thee-wa, long united in "friendship, like two pieces of gold soldered together, "would on my account come to a rupture, and burst into "the flame of a great war. Such being the case, I have "no desire to become your king, but will go and live "among the Winga hills."

The Zé-ta Princes next entreat Wé-than-da-ya, since he will not be their king, at least to live with them as long as he pleases so to do, but in vain. The prince is firm. He will neither enter the city, nor stay over the next morning. So they are obl'ged to be content with making his za-yat as much like a palace as possible, by means of costly furniture, and the usual paraphernalia of a king.

So Wé-than-daya passes the night at the za-yat, in conversation with the Zé-ta princes and his relations. At day-break he performs his ablutions and partakes of a sumptuous repast; then accompanied by his friends, he sets forth again on his journey.

His relatives, sixty thousand in number, bear him company a distance of fifteen yoo-za-na from Madda, to the edge of the great forest which lies at the foot of the mighty Hee-ma-won-ta. Arrived there, the Prince begs them to direct him which way to go, and then to return. They, wiping away their tears as they speak, describe to him the points he is to take as way marks, for the remaining fifteen yoo-za-na he has to travel before he can arrive at the place of his exile. Pointing with their right hands they direct him thus:—"That brown hill you see

" is called Gan-da-mā-da-na, on account of its sweet
" flowers; keep this hill before you, and travel north
" until you reach it. Thence directing your gaze in the
" same direction, you will see the brown tints of the
" Wé-poo-la hill, so called for the pleasant shade found
" under the thick foliage of its trees. On reaching that
" point you will see winding in the north at the foot of
" the hills, the river Ké-too-ma-dee; when you arrive at
" its pleasant banks, you, your consort and your children,
" will refresh yourselves with draughts of its cool water,
" and also with a bath, and will then go on to a not far
" distant Pee-nyoung (Banian) tree, which looking north
" from the river, you will see at the top of a hill. Then,
" still looking north, you will see the rocky mountain
" Na-lee-ka, where many kinds of Kain-na-ra sing and
" disport themselves. Arrived there, you will see to the
" north-east, the Mon-sa-lain-ta lake, with its surface
" covered with five kinds of lilies. Thence look again
" to the north-east, and you will behold a thick cool
" wood, whose masses of foliage resemble the piled up
" layers of brown cloud, seen during a thunder storm at
" the beginning of the rainy season. A wood, at the
" sight of which the heart is unable to contain itself, so
" densely covered is it with trees, whose mighty limbs,
" covered with countless leaves and flowers, and bending
" under their wealth of fruit, meet overhead, and form a
" roof; while the ground beneath is hidden by a fine soft
" grass, green as the emerald. There may be heard the
" voices of the many kinds of birds who live among the
" trees. Into that fearful wood, enter without fear, like
" Ké-tha,[1] the lion king looking for prey, and making
" your way boldly through the bushes and grass, follow
" the narrow and crooked path towards the north-east.
" This wood is called Winga ba[2] because the road through

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1. Pali; Kesari, a manned lion.
2. Wingaba; a labyrinth. Pali, Vanko, crooked, bent; the maze of hills at the foot of the Himalaya. At many pagodas in Burma a 'maze' is to be found generally formed of low brick walls which a man can easily see over, but the difficulty of finding the way in or out is not greatly lessened thereby.

"it winds among the gorges and precipices. If you fol-
"low to their source the little streams and brooks that
"flow from these ravines, you will come to a great square
"tank, surrounded by Ka-det [1] trees, whose waters cover-
"ed with lilies of the five kinds, are indeed well suited
"for the use (drink and ablutions) of hermits and monks,
"who have attained to Zan-tha-mâ-pāt.[2] The water of
"this tank, clear, sweet, cool and deep, is the happy
"abode of great fish. O Prince, make that spot your
"abiding place; a little to the north-east of the tank, in
"a fit place build yourself a cell, and there free from fear,
"subsisting on the fruit and other products of the forest,
"day and night with diligence, practice virtue and live
"in peace."

Then remembering that the first part of Wé-than-da-ya's journey lies among many dangers, and over a road he has never traversed, the Zé-ta princes direct a man of Zé-ta, clever in hunting and wood craft, to accompany the prince, to protect him from danger, and set him on his way. Having done this, they take their leave of him at the edge of the forest, and return home.

Our pilgrims then continue their journey, and follow their guide into the forest, the Prince armed with sword, bow and arrows. The story gives us no details of their journey, which appears to have been without any adventure. We are told that they arrived, the same evening, at the Gan-da-ma-da-na hill, and having slept there, at break of day set out again, and passed by the foot of Wé-poo-la hill to Ké-too-ma-dee river, where they partook of a repast provided for them by their guide. Having refreshed themselves with a bath in the river, they parted from the hunter, who, after receiving from the prince the gift of a golden hair-pin, returned to guard the entrance to the forest, while Pa-ya-loung and his family crossed the river and pursued their journey north towards the Pee-nyoung tree. They made a short halt there to rest and enjoy the fruit, and then went on to Na-lee-ka hill, and thence again to the Mon-sa-lain-ta

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1. *Cratœva Roxburghii*.
2. An extraordinary attainment.

lake. There they recruited themselves with fruits, and lily sprouts and buds; then, by a narrow crooked way, only wide enough for one person to pass at a time, they pursued their journey through the dense dark forest. On emerging from it, they followed the course of the streams which flowed from the ravines to their source and found the four sided tank, covered with water lilies, the long looked for end of their weary pilgrimage.

And now again their celestial guardian comes to their aid. The Tha-gyā looks down to earth, and perceives the pious object of his care entering the Hee-ma-won-ta, and thinks it only fit that he should provide a cell for him to dwell in. This is not a matter of difficulty for so great a power; he has indeed but to give his commands. He calls the young nat Wee-tha-gyon, and bids him go down to earth and construct a suitable dwelling among the Winga hills for the good prince.

The nat accepts his lord's commands, descends to the spot designated, and in a suitable and pleasant place forthwith creates two cells, complete with cloisters (walking places), dormitories, etc., etc. In front of the cloisters, he plants flowers of various kinds, and plantain trees (bananas); within the cell he provides all the utensils and articles required by recluses. He also leaves in the cells inscriptions stating that these things are for the use of those intending to become recluses. Finally he drives away from the neighbourhood all Bee-loos (ogres), spirits of the earth and air, together with all birds and beasts of prey, which are wont to make awful noises, and then, his task accomplished, soars again to the nats' abode.

Pa-ya-loung is not long in finding out the dwelling thus prepared for him. Following a narrow and crooked path he meets with to the north-east of the tank, he comes suddenly upon the hermitage, and recognises it at once as a dwelling prepared for a recluse. He leave Ma-dee and the children at the entrance, while he himself opens the door and enters the cell. He there finds the inscription and on reading it, at once understands that

the place has been prepared for him by the Tha-gyā. He forthwith lays aside his arms, changes the robe he is wearing for an under dress woven from the inner bark of a tree, and dyed in a decoction of bark; then puts on a brown upper dress which also he finds in the cell, arranging it to fall in a roll over one shoulder and under the other arm, and finally does up his hair in a knot at the top of his head. Having thus assumed the garb and appearance of a hermit, he takes his bamboo staff in hand and goes outside, where inspired with the spirit of a recluse, he bursts forth into joyful verse:—

" A-hau-thoo-kan, A-hau-thoo-kan.
" Pap-piz-zā-mé, A-dee-ga-tā.
" What joy! What happiness!
" I have become a recluse."

He next enters the cloister, and walks about for a time; then full of the peace felt by Pis-sé-ga-buddhas[1] and Areeyās,[2] goes to rejoin his companions.

Ma-dee at first failed to recognise her husband under so changed an appearance, and when she did so, was unable to control her feelings, but prostrated herself at his feet and burst into tears. She and her husband then enter the hermitage, and going to the cell provided for her, she enters it, and speedily re-appears in the dress to a recluse. The two children are next made to follow their parents' example, and thus, as the story says, all the four become recluses, and dwell in cells among the Winga hills. Ma-dee forthwith engages Pa-ya-loung not to go to the forest to seek for fruits for food, but to remain with the children; so to provide the daily food of the family from that time becomes her peculiar care. Pa-ya-loung then begs that now they have both become celibate recluses, she will not approach him at unsuitable hours, or without due reason, for that the presence of women is incompatible with the practice of celibacy.

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1. Semi-buddhs, who occasionally appear in the intervals between real buddhs.
2. A being who will attain Naibban at the close of his current existence.

She gives a simpl eassent and accepts the injunction, and thus they enter upon their life in the forest.

Their peaceful influence extends beyond their cells. For a distance of five yoo-za-na around, owing to the influence of Pa-ya-laung's virtue, all the wild creatures live in peace and happiness with one another. Daily at dawn Ma-dee brings water for drinking and bathing, and having given Pa-ya-loung his tooth stick, and water to wash his face, and swept his cell, she leaves the children with him, and then with spade, basket, and hooked stick to pluck fruit with, goes to the forest for roots, sprouts tubers, and fruit. Having filled her basket with these, she, in the cool of the evening, returns to the hermitage, when she bathes and dresses the children. Then, at the door of their dwelling, the four exiles enjoy the repast which her care has provided. Having eaten and drunk, Ma-dee and the children retire to their sleeping cell, Pa-ya-loung to his.

These are all the details given of the daily life of the subjects of the story, except that while they thus dwell in the Winga hills leading the peaceful lives of hermit recluses, a period of seven years passes away.

What a picture! a loving husband and wife, alone in the forest in daily intercourse, yet living celibate lives, happy in each other's society and in that of their children, and in the practice of virtue.

The next portion of the legend which forms the subject of our sketch is told at considerable length in the Burmese text, but we shall condense it as much as possible, since it only indirectly relatest o the exiles. It sets forth in detail, how the powers that are thought in a measure to rule the lives of all created beings, made provision for the further trial of the unfortunate hero of the story, and of his wife and children. It will suffice to give an outline of this portion of the legend, relating at length a few of the more remarkable passages.

It is stated that about the end of the seven years above mentioned, a mendicant brahmin, named Zoo-za-ga, was living in a brahmin village known as Don-nee-wee-ta,

and situated in the province Ka-lain-ka. He, as he wandered hither and thither, had by begging amassed a store of one hundred pieces of money. His greed being still unsatisfied, as he was unable to carry his hoard about with him, he delivered it for safe custody to a brahmin living in a certain village. He then started away on another begging expedition, and after some time had elapsed, returned to demand his treasure, only to find that the custodian had spent it all. Being unable to make restitution, the defaulter gave Zoo-za-ga his daughter, A-mait-ta, to wife and the couple went away home to Don-nee-wee-ta village. Notwithstanding the queer way in which the girl found a husband she seems to have had a sort of regard for him; at any rate she did her duty by him as a wife, by looking after his house and attending upon him, for very soon the other and younger brahmins of tbe village began to draw comparisons between the dutiful behaviour of A-mait-ta to her old husband, and that of their own wives to them. They lost no time in calling the delinquents to account, pointing out how dutiful the young and fair A-mait-ta was to her decrepit old spouse, while they shewed their husbands, though as young in years as themselves, no respect whatever. And the men threatened and abused their wives. The result might have been foreseen. The village women conceive an intense hatred for A-mait-ta, and determine to make her life in the village unbearable; in fact, they resolve, at river side, about the village, or wherever they meet her, to overwhelm her with insult and ridicule. Accordingly the next time A-mait-ta goes to the river for water the attack is begun.

One remarks that her parents have behaved outrageously towards her, in giving her, a young girl scarcely of marriageable age, to an old whiteheaded grey-beard; another suggests that it looks as if her relations or the people of her village out of ill will to her or jealousy, had persuaded her parents to marry her, a mere child too young to set up housekeeping, to her old brahmin husband, with his skin and flesh dried up like leather. Some tell her that it would be better for her to die than live with such an old man, and ask her what advantage she

expects to get for so doing; others say that it seems as though in spite of her youth and beauty, her parents had been unable to find her a husband of suitable age and so were obliged to marry her to an old black brahmin.

It is suggested by some of her tormentors, that when she made an offering of Yagoo[1] with the hope of securing a good husband, she must have chosen an inauspicious day, when an old crow carried away and ate her offering, and that on that account she now has for a husband, a white-headed creature old enough to be her grandfather; or else that she must have neglected to propitate the fire nat with offerings; or perhaps that at some time or other she has cursed or reviled a hermit recluse of pious life. It is not misery, say others, to die by a snake's venom, or in a tiger's clutches, or by the spear, the arrow or the sword; but that the woman fated to be the wife of a senile old man, of all unhappy beings is the most miserable.

How, she is asked, can your old and fast failing husband fall in with your wishes and make you, a young girl, happy? How can you bear to be seen talking to him! Truly the sight of your intercourse is not a comely one. The happiness of a young couple of similar age able to fall in with each others tastes and wishes is indeed goodly to look upon, but the spectacle of this broken toothed, hollow cheeked old man, (with his tongue falling out before he opens his mouth to laugh), united to a young women of your age is shameful, and altogether unseemly. It is not good for you to live with him, you had better leave him and go home to your parents. Thus they exhaust their powers of sarcasm on the girl, her parents and husband.

Poor A-mait-ta is unable to face the torrent of invective poured upon her, so takes up her water pot and weeping returns home. Old Zoo-za-ga inquires the reason of her tears. She replies that, no matter what he wishes, or what may happen, she will never again go to the river side for water, because she is outrageously abused by the village women for having married an old man like him. He tells her not to trouble, but to stay

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1. Rice boiled soft, gruel.

quietly at home, and he will himself draw water, and do all that has to be done outside the house. To this she will not consent; she does not come, she exclaims, of a race whose women allow their husband to become their slaves. She says if he insists on doing the work, instead of finding a male or female slave to do it, she will not remain in the house, but will leave him. "If you love me," says she "get me a slave." He asks in reply, how he, utterly poor and not knowing how to work, is to buy a slave, and tells her again not to fret, but to allow him to do the household work. "Look," she replies, "I have "heard that Wé-than-da-ya is living among the Winga "hills; go to him and beg a slave, the prince will give "you one." The brahmin replies that he is old and weak, and the place she mentions very far off, so far that he cannot go to it, but that she need not trouble, for he will take care of her, etc., etc. But A-mait-ta has set her heart upon having slaves to wait upon her. So she tells the old man that he is like a general, who cries out that he is beaten, before he reaches the battle-field, and again tells him plainly, that if he will not look for slaves for her she will leave him; and predicts that if she does so, he will be very miserable. "When you shall see me," she "cries, the wife of another, all bedecked, and enjoying "myself at the festivals held at the changes of the moon, "and also at the beginning of the six seasons of the year "you will be overcome with heavy grief, and your back, "already bent with the weight of years, will bend yet "more, until your face almost comes in contact with the "ground, while your hair will become as white as the "flower of a rush."

This coarse taunt produces the desired affect. Moved by strong passion for his young wife, the "aged, crooked-"backed, wrinkled, grey bearded, white headed, tooth-"less, hollow cheeked, at-death's-door-standing old Zoo-"za-ga" (as he is graphically described) gives in, and tells the fair A-mait-ta not to be anxious for that he will forthwith do what she asks. Accordingly without loss of time he makes her prepare provisions for his journey. While she is doing this, he repairs the broken places in the floors and sides of his cottage, makes secure the door

brings in from the wood a supply of fuel, cuts it up, and fills the water pots with water. His domestic labours being concluded he disguises himself as an ascetic or recluse, tells his wife not to go from home at unfit times until his return, and not to be afraid. Then putting on his sandals, he takes his tinder box,[1] pitcher etc., slings his bag of provisions over his shoulder, says farewell to his wife and, staff in hand with streaming eyes, sets out on his journey to the prosperous country, Sé-dot-ta-ya.

On his arrival he approaches an assembly of people, and asks where to find Prince Wé-than-da-ya. At the sight of the horrible old man, the people begin to abuse him for a decrepit old brahmin, ready always to look out for himself, but heedless of the welfare of others, and tell him that owing to mendicants like himself having continually worried the prince into repeated offerings, he has been unable to remain in the country, and has gone away with his wife and children to the Winga hills; the result being they said, that they themselves were left without a helper, and their well being was in consequence imperilled. "How do you dare come near us," they cried; and then, with sticks and stones, they pelted and beat him, pulled him about and buffeted him, and finally drove him away. The old brahmin ran off in a great fright, but guided by the nats, (always careful that Pa-ya-loung's attainment of perfection should not be frustrated), took the right road for the Winga hills. On the way thither, passing through the forest, he came near the dwelling place of the hunter, who had been Pa-ya-loung's guide. He was ranging the wood in pursuit of game, with a pack of dogs, who, shewing their teeth and with their hair all bristling, ran after the brahmin as soon as they saw him.

Ths old man fled for his life, but quickly lost his way in the forest, and seeing no help near was obliged to take refuge in a tree, his body all scratched and torn in his flight through the thick bushes.

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1. Literally fire rubber; two sticks, one of which being rubbed against the other, fire is produced by the friction.

The dogs having treed their game, keep watch below, while the brahmin indulges in the following amusing soliloquy:—"On account of what long since committed "evil deed it happens I cannot imagine, but I am first "abused and ridiculed by the people of my village; next "am scolded and taunted by my wife; then, to please "her, I, though an old man and unfit to perform so long "a journey, go to Sé-dot-ta-ya where the people not only "abuse but maltreat me; now while travelling in this "Hee-ma-won-ta forest, I have to fly from the fangs of "these dogs, lose my way, and don't know north from "south. Oh! where shall I, thus lost in the forest far "away from any village or habitation, look for any assist-"ance." Thus perched up in a tree, did this caste-broken old brahmin, who foolishly gave way to his wife, bewail his sad fate:—"Oh! who will tell me where to find "Wé-than-da-ya, the refuge of the destitute? To men-"dicant brahmins. the prince is, what the earth is to all "created beings. Mendicants hasten to him as rivers "flow towards the sea. To the weary traveller, he is "like a calm cool lake, or a pleasant tree planted by the "way side. Oh! that some one would come and direct "me to that heaven of rest."

The hunter, coming by in search of birds, heard the old man's cries, and thought to himself:—"This brah-"min, so anxious to reach the prince's dwelling, cannot "have come for any good purpose. He must intend to "ask either for the Princess Ma-dee or for the children "and if he does find the prince, he will certainly get "whatever he demands, and the prince will be left all "alone in the forest without assistance, which will in-"deed be a great calamity. Now the Zé-ta princes "placed me to keep evil away from the Prince." So he made up his mind to kill the brahmin, and with that intention drew near, stringing his bow and getting ready a poisoned arrow. But first he addresses his intended victim:—"O Brahmin, owing to some of your vile race "having obtained by begging, the sacred white elephant, "Prince Wé-than-da-ya is now an exile among the "Winga hills; and this even it seems is not enough, for "now again even as a heron seeks for fish in the water,

" you, you white headed, toothless, crooked-backed, in-
" considerate old brahmin rascal, are come with evil
" design, seeking for the prince. On my arrow's sharp
" point your life shall expire; of that be well assured.
" My arrow's point just now shall drink your blood.
" Then cleaving open your breast, I will tear out your
" heart and liver, and offer them to the guardian nats
" of the forest and of fire. In truth I will make a fine
" offering to them. Rather than you shall get the
" prince's wife or children you shall die." And thus threatening him he takes careful aim.

The wretched old brahmin thinks to himself that he has escaped one danger after another, only to fall into this one, and sees no way of avoiding death by the arrow of the hunter except by a ruse. So he cleverly resolves to try to save his life, and at the same time obtain the information he wants, by concocting a bold story.

He asks the hunter why he purposes to shoot him without any inquiry, and promises to explain matters. " Listen" he says and commences with a little sermon; " religious recluses and brahmins, being men of pure " lives, shonld not be put to death, neither should " ambassadors, they being the custodians of the affairs " of their countries and of their kings. This is an " ancient maxim." He then coolly announces himself as king Thainsee's ambassador. He says the anger of the people of Sé-dot-ta-ya has passed away, and that they are sorry for what they have done. That the king longs to see his son, while the queen, from passing day and night in tears, has wasted away, and become nearly blind with weeping, and that therefore the king, after consulting with his nobles, ministers and people, has sent him (the brahmin) to recall the prince, and he therefore begs the hunter to tell him where to find him if he knows where he is living.

The hunter, a simple woodman, not wont (as the text says), to pause to consider whether a story is reliable or not, but only too ready to accept as true what pleased his ear, was delighted at the words of the brahmin, at once called off his dogs, and having tied them up, made the old man descend from the tree. Then declaring that

the friend of Wé-than-da-ya was also his own, he invites the brahmin to eat, giving him, in addition, honey and dried flesh for his journey. He then points out the road he must follow, enumerating at considerable length, the kinds of trees he would meet with, and the varieties of birds resting in them. He also describes the dwelling of the prince, with the fruit trees growing around it man-goes, bananas and figs. He speaks of the flowers that, in their number and brightness, rival the stars at night; also of the tank, the haunt of countless wild fowl, covered with lilies and full of fish, turtles, etc., etc. The brahmin was glad at having gained his object, and offered the hunter some of the food he had brought with him, (boiled rice dried and then pounded with honey), which however was refused, the hunter telling him to keep it for his own use. "Follow the road," he said, and at an "easy distance, you will find the cell of the hermit "Iz-zoo-ta of dust-besmeared body; ask him about Wé-"than-da-ya's abode and he will shew you where it is."

The old brahmin goes on his way rejoicing, and soon arrives at the hermit's cell. Him he accosts with civil inquiries, such as:—"Are you free from illness? Are "fruits and roots sufficiently abundant for your subsist-"ance, and easily obtained? Are you free from annoy-"ance from the venomous insects, reptiles, and wild "animals, with which the wood abounds?" These ques-tions the hermit answers in the affirmative, and says that though he has lived many years in the cell, he remembers no illness as having troubled him. He invites the the brahmin to come in to wash his feet, and eat of the fruits, and drink of the water which he will find. The brahmin does not at once accept the invitation, but says he makes homage to the hermit with the fruit thus offered, and returns it. He then proceeds to explain the object of his visit. He has come, he says, reverently to look upon Prince Wé-than-da-ya, exiled from his country by his subjects, and begs the hermit to direct him to the prince's dwelling.

The hermit guesses the brahmin's true object and tells him he believes that it is not with any good intention that he wishes to behold the prince, but to ask for the

Princess Ma-dee, (who so carefully administers to the wants of her husband) and her two children, Ga-hna-zain and Za-lee, that he may carry them away to be his slaves. What advantage will be gained, he asks himself, by this brahmin going to Wé-than-da-ya? On hearing his words the brahmin thought to himself:—"It is no use "for me to try to deceive this hermit with the same "story I told the hunter, for if I say I am a messenger "from King Thain-see, he considering my age and "appearance will not believe me. I must devise another "tale that shall receive credence." So he replies:—"O "hermit, I am not a person who desires to harm any "one; nor am I now going to beg any thing; I am in "truth the prince's religious teacher. O hermit, it is "difficult indeed to see even once a really righteous per-"son, not to say to associate with one; though to behold "and associate with the righteous is great happiness, I "have not seen the prince since the day when the peo-"ple of Thee-wa drove him away. Now desiring again "to behold him I am come; if you know where he is, "O hermit guide me to him."

The cunning old brahmin is again believed. The hermit accepts the tale, and saying that the day is far spent, invites the brahmin to pass the night in his cell, promising to put him on his way at dawn next day. So he entertains him during the night, and at day-break points out the road, describing, at great length as did the hunter, the trees and birds he would see and the various beauties surrounding the prince's abode. We hasten over this portion of the narrative and set out again with the brahmin on his journey. Of what befel him on the way we are told nothing, until he arrives near his destination. It is evening, and he considers that Princess Ma-dee will have returned home from her daily search for fruit and roots, and that it would not be advisable for him to try and gain his object while she is near. "Women are," he says, "naturally of a greedy and "deceitful disposition. Although the prince may be "ready to give me what I ask, Ma-dee will interfere to "prevent him." So he determines to wait till the following morning, when Ma-dee having gone out to look for

food, the prince will be all alone. Then he will go and beg the children, and take them away before their mother's return. Thus designing, he goes to the top of the little hill called Thā-noo, near the four sided tank, and there, on the ground at the foot of a tree, passes the night.

Ma-dee is not without warning that something is about to happen. That same night just before dawn, she dreams a dream. In her sleep she sees a dark man, of ugly appearance dressed in a dyed dress, wearing red flowers in his ears and armed, who forces his way with threats into her cell, and taking her by the hair of her head, throws her on the ground. Then, heedless of her cries, he tears out her eyes, next cuts off her hands, and finally tears her heart from out her breast. At this awful dream Ma-dee awakes in terror, and knowing that there is no one at hand but the prince able to interpret her dream, she hastens to his cell, and knocks at the door. The prince, hearing the knock, asks, "Who is there? "It is I," replies Ma-dee, whereupon the prince rebukes her for coming, saying "O Ma-dee, at the time that you and "I became celibates, we agreed that neither of us should "go to the other's abode at unsuitable hours; why do "you, breaking this promise, at this unseasonable hour, "now come to me?" Ma-dee replies:—"O prince, my "coming to you is not prompted by an improper motive "but indeed because I have seen a terrible dream, and "am come to tell you of it." The prince thereupon asks her to relate it, which she does. On hearing her dream, he at once understands it to indicate that his practice of offering is shortly to be made complete; that at dawn even, some one would come asking for charity. But thinking that if he gave Ma-dee this interpretation, she would be much troubled and saddened, he told her that the dreams arising from an agitated brain were many, and that therefore all dreams were not to be looked upon as omens. So telling her not to be anxious, he quiets her fear, and sends her away to her couch again.

At daybreak Ma-dee arose, and having performed her accustomed duties, kissed her two children on their foreheads, telling them to be careful of themselves, as she

had in the night dreamed an evil dream. She takes them to their father, begging him to watch over them during her absence, and then, with her basket, spade etc., sets out as usual to the forest for food.

The old brahmin, judging that Ma-dee would by this time be out of the way, now comes down from the hill where he passed the night, and walks towards the prince's dwelling by a narrow path, wide enough for one man only to pass. Pa-ya-loung, having quitted his cell, was then seated calmly, like a golden image, on a stone bench at the door, anxiously longing for the advent of the expected mendicant, even as a drunkard longs for drink,[1] while the children played near him. At last he catches sight of the brahmin at a distance, and feels rejoiced to think that he is now about to resume the practice of charity, a practice that has been in abeyance for seven long years. He calls his son Za-lee, and tells him to get up and see whether a brahmin is not approaching, in appearance like unto the mendicants that used to come from all quarters, when he (the prince) lived in Sé-dot-ta-ya. Pa-ya-loung says that from the moment he saw the brahmin, pleasure took possession of his soul, even as it does that of the hot and perspiring traveller, over whose head pots of cool refreshing water are poured. "Yes," said Za-lee, "I see a person coming. In appearance he resembles a brahmin; he must be coming to us," and thereupon the little prince hastens to meet the visitor, and offers to carry his burden for him. The brahmin regards the boy attentively and says to himself, "this must be the son of Prince Wé-than-da-ya; if I am "severe with him from the first he will be more easy to "manage afterwards," so he thrust him aside with his hand, saying, "Get out of the way, get out of the way." Za-lee stands aside, thinking the brahmin indeed very rough and discourteous; wondering what it might portend, he carefully regards him, and perceives in him, the ten characteristics of a vile man.

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1. To European ideas Burmese similies frequently appear somewhat strange.

The brahmin draws near Prince Wé-than-da-ya with words of salutation:—"O prince art thou free from illness? "Are fruits and roots sufficiently abundant and easy to "be procured? Are horse-flies, musquitoes, snakes, "scorpions and lice few in number? Art thou happy "and in safety from wild animals?" The prince replies that he is well; that food is abundant; that of noxious insects and reptiles there are but few, and that wild animals in no way molest him. He further tells the brahmin, that he and his family have passed seven years in that place far away from the haunts of men, and that during that time no man has ever visited him. "Now," says he "I see thee come, O brahmin, (brown like a ripe "bale fruit), leaning on a staff, with tinder box and water "vessel. May thy coming be auspicious and free from "evil, O brahmin." He then invites the old man to enter the cell, to wash his feet, and refresh himself with the various fruits, (sweet as honey), and with the cool water from the mountain springs, that he will find there.

At the same time, Pa-ya-loung was thinking to himself that the old brahmin could not have come to so wild and distant a wood, without some object, and determines to find out his desire, and to satisfy it as soon as possible. So he asks him to make known the reason of his visit.

The brahmin answers:—"O Prince; I am come to beg "an offering of thee, for thou being filled with a proper "disposition, art the inexhaustible refuge of mendicants, "even as the waters of the five great rivers,[1] which can- "not fail though many drink of them. So, O prince, "to me thus coming, offer thou thy two children."

On hearing these words, the prince, glad, as when at his birth his mother placed in his extended hand the bundle of one thousand pieces, uttered the verses beginning; Da-dā-mee-ta-wa ma-shan pot-ta-ké, the whole hill resounding, with short claps. The meaning of the verses is as follows:—"I offer my son and daughter to be "thy slaves, O brahmin. Consider thyself their master

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1. The Tavoy M. S. gives the names of these rivers as a Ganga (Ganges); Ya-mon-na (Jumna); A-see-ra-wadi (?); Mahee (?); Tha-ra-poo (?).

"to do unto them as thou shalt please. Nevertheless, "their mother Ma-dee is now absent, and will only return "in the evening with the fruits she has gathered, sleep "thou here this night, and to-morrow morning with the "two children go on thy way. Wait until Zalee's mother "shall come, and we will send thee away with sufficient "provisions for thy journey."

The brahmin replies:—"O Prince, thy words are not "pleasing to me; and wherefore? Women are full of "deceitful artifices, and ready to incite to vile and wicked "actions. Thou, O Prince, art one who believes in the "fruits of destiny. Women are capable of being a hind-"rance to any good deed, and apt to stand in the way of "the coveteousness of mendicants. Therefore Princess "Ma-dee had better know nothing about this giving away "of thy children; I would rather take them away before "she returns, so call them hither."

The Prince answers:—"O brahmin, be thy desire grant-"ed, that my dear consort who so carefully takes thought "for her husband, shall not see what is done, yet take "Ga-hna-zain and Za-lee, my two children, to their grand-"father, King Thain-see. When he shall see them, and "hear soft loving words spoken by their sweet voices, he "will be exceedingly glad, and give great gifts to thee."

The brahmin will not agree to this. He says:—"O "Prince, let me again speak, and listen to my words. "If I do as you propose and take these two children to "King Thain-see, I fear that harm will befall me. When "I shall appear before him, his anger will break forth "and he will inflict a heavy punishment upon me. It "may be that he will sell me away for a slave, or even "put me to death. Or at the best, I may fail to secure a "gift, in addition lose my slaves, and then have to bear "the abuse and scorn of A-mait-ta the brahminess."

The Prince tries once again to persuade the brahmin:— "O brahmin, do not be afraid. My father, King Thain-see, "is not wont to oppress any one. He is a close observer "of the rules which kings should follow. He will cer-"tainly rejoice greatly at the sight of his grand-children, "and it cannot be otherwise than that he will give thee "a great gift."

"O prince," replies the brahmin, "I refuse thy pro-
"posal, I desire not wealth; but the two children I will
"take away and make them servants to wait upon and
"work for A-mait-ta."

During the colloquy the two children are listening, and say to each other:—"The words of this brahmin are very harsh." So being greatly terrified, they run behind the cell, and hide themselves in a clump of bushes. There even their terror continues, and they seem to see the face of the brahmin, following them in persuit. They cannot restrain their fears, and run hither and thither, north and south, unable to feel safe in any place. At last they fly to the four sided tank, and dressed as they are, there take refuge, their bodies in the water, and their heads concealed among the lily leaves.

The brahmin remarking their absence, at once turns in anger to abuse the prince. "Just now, prince, you
"gave me the children, but on my saying I would
"not go to Sé-dot-ta-ya, but would take them to A-mait-
"ta's house, you winked at them with your eye, and
"made them run away; verily in all this world there is
"not one who cheats like you."

The prince then perceived that the children had run away for fear, so saying, "O brahmin, do not be troubled,
"I will call them and give them to the," he rose from his seat, and went to the back of the cell, suspecting that the children had hidden themselves in the bushes. Following their foot-prints he came to the side of the tank, and finding they led to the water's edge, he at once concluded that the fugitives were hidden somewhere in the tank. Standing by the side of it, he calls out to Za-lee, "Beloved son, come hither to me; let thy father's
"duty of charity be made complete; cast away, or patient-
"ly restrain thy fear either of the rough words or of the
"ill treatment of the brahmin. Take heed to the words
"of thy father. Do thou be the goodly barque which
"(like a ship in the great ocean that the waves are power-
"less to injure), shall convey me, a voyager across the sea
"of existences, even unto naib-ban. So shall thy father
"in this ship cross this great sea to the shores of that

" naib-ban which is free from the burden of repeated re-
" birth. If I accomplish my purpose, I shall rescue both
" nats and all mankind." [1]

Za-lee, on hearing his father's words, is filled with filial respect and love, and heroically resolves that the brahmin shall treat him as he pleases. So without a word of reply, he thrusts aside the lily leaves, and raises his head, then comes up out of the tank and falls in tears at his father's right foot. Pa-ya-loung then asks him where his sister is. The boy avoids a direct answer, and makes this evasive reply. " O father, in time of danger all
" creatures are wont to take thought, each for itsself
" alone," from which Pa-ya-loung perceives that there is a compact between the children, apparently, not to betray each other; so he calls out to Ga-hna-zin, " Dear Ga-hna,
" come hither to thy father, do thou also aid him to fulfil
" his religious duty of giving. Fear not the oppression
" of the brahmin. Patiently bear thy trouble, and listen
" to thy father's words," even as he had spoken to his son. Little Ga-hna-zain follows her brother's example, and without a word comes out from the tank, and throws herself weeping on her father's left foot. The tears of the two weeping children drop on the lotus like feet of Pa-ya-loung while his own sacred tears fall on the golden slab like backs [2] of the two victims. Presently he bids them rise up, and quiets their fears with the assurance that they will not long be the slaves of the vile brahmin. He then addresses Za-lee:—" Dear son, thou knowest,
" dost thou not, that thy father has given thee away?
" Do thou, dear son, so act that his desire may be accom-
" plished." He then proceeded to appraise the children standing before him, even as he might have valued a bullock, a buffalo, an elephant, or a horse. " Dear son,

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1. It is curious how in buddhist literature the idea occasionally crops out that Budda's attainment of universal knowledge and naib-ban will secure the salvation of mankind in general.
2. The slab alluded to is that on which Indian washermen beat clothes when washing them, generally a slab of stone or wood some three feet long by twelve or fifteen inches wide.

"should any one wish to redeem thee, let him do so on "giving the brahmin a thousand pieces of silver. Should "any man for her beauty desire to redeem and espouse "thy sister, giving to the brahmin a ransom, let such a "man's condition be what it may, if he can give the "brahmin one hundred male slaves, one hundred female "slaves, one hundred elephants, one hundred horses, one "hundred bullocks and one hundred pieces of silver, let "him so ransom her, and take her in marriage."

Having thus placed a value on his children, Pa-ya-loung returned with them to his cell, and taking a golden pitcher (or vase) of water, called the brahmin near and then poured out the water, saying, "Ee-dan mé poo-nyan thap-pa-nyoo-ta-nyā-nath-tha pis-sa-yau hau-too,"[1] and so offered his children. As the water drops fall on the ground, this great earth, 240,000 yoo-za-na thick, resounds with a clattering sound and violently shakes, and a fearful creeping of the skin is felt by all mankind, Mighty ocean is agitated with great waves, while Myim-mo mount bends, like a cane, roasted by fire, towards the Winga hills. The Tha-gyā applauds, slapping his arms, while the Byam-ma king[2] and all the nats, join in a chorus of praise, so that a great clamour is heard even unto the Ek-ka-nait-ta Byam-ma[3] abode. The heavens echo with the sound of the earthquake, and a heavy rain falls; the lightnings flash from thick clouds though it is not the season of rain; while the Bom-ma-so and Yok-ka-so[4] nats, the lions, tigers, leopards, and other animals haunting the Hee-ma-won-ta, make the whole forest re-sound with their cries. This was the fifth occasion on which a mighty earthquake occured, and thus did Pa-ya-loung give away his children to the brahmin, loving them indeed greatly, but ten, a hundred, a thousand, yea ten thousand times more regarding that omniscience which he was striving to attain. Having offered them, he sat gazing on them, while the brahmin went into the

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1. May this good deed promote my attainment of omniscience.
2. Sovereign of brahmins, beings of higher order than the nats.
3. The sixteenth or highest Brahma heaven.
4. Guardian spirits of the earth and trees.

bushes and got some creeping plants, (biting them with his teeth), with which he bound the right wrist of Za-lee to the left wrist of Ga-hna-zain. That done, he takes the end of the string in one hand and his stick in the other; and then, under the very eyes of Pa-ya-loung, beating and goading the children, he sets out on his way.

The children are indeed to be pitied. They are described as bleeding from the many wounds made by the stick of the brahmin, their bodies trembling under the blows showered upon them as they stagger one against the other. Suddenly the brahmin, unable properly to control his limbs, being infirm in body and fatigued, loses his footing on a rough place in the road, and falls even as though he had been struck down. On this the children, with their tender hands untie the knots that bind them, and run weeping back to their father. Reaching him, Za-lee, trembling all over like the leaves of a fig tree shaken by the wind, falls at his father's feet, and making obeisance, cries:—"O father, while our "mother was yet absent in the forest, you gave us away; "do so only after she comes home, and then whether "the brahmin sell us or kill us, we do not care. Give "us away if you will, but wait until our mother returns. "O father! this old brahmin has an immense foot as "broad as it is long, and the nails of his feet and hands are "all broken, hooked and filthy. His flesh hangs loosely "about his body in lumps, horrible to look upon, while his "wrinkled cheeks hang down like pouches. His molar "teeth are all broken, his thick-lipped mouth extends al-"most to his cheek bones, and a disgusting saliva trickles "from its corners. The teeth that yet remain to him stick "out in front so that his lips cannot cover them. His "thin crooked nose turns up. His belly bulges out, "rounded like an earthen jar. His back is curved like "a harrow handle or the waxing or waning moon. His "squinting eyes, one smaller than the other, are evil look-"ing, and red and multi-coloured. His white and red "hair, coiled up into a knot on his head, is of a tawny "hue. His thick skin is all wrinkled. His chest, his "neck and face are bespotted with moles or blotches of "various colours. His eyes are dim, and dull and of

"divers colours. His waist, his back, his neck are hol-
"lowed out. His legs are bandied and he walks with
"aching back in sudden cracks as though his joints were
"not united. He is of great stature and strength, and
"savage disposition, and wears a dark coloured garment
"dyed with mangrove juice, tightly girt around him.

"This old brahmin, thus possessed of the eighteen evil
"characteristics of vile people, cannot be a human being,
"but is, I think, a Myé-pōt or Bee-loo.[1] He is indeed fear-
"ful, and were it asked 'is he a man or a bee-loo,' no
"one would reply 'a man,' but all would say he is a bee-
"loo, an eater of human flesh. O father, how can you
"remain indifferent when this ogre only comes and asks
"for us, in order to eat our flesh. Is it because you do
"not dare to prevent him? It is the nature of parents,
"when they see their children suffer, to feel as if they
"bore the pain themselves. Yet alas! is your heart as
"a stone banded with iron, and you sit unmoved and
"silent, as though you did not see us standing before
"you, our flesh torn with the bonds and blows of the
"brahmin, and our blood trickling from every wound.
"He beats us heavily with his stick, as though we were
"mere cattle, until our skin and flesh is cut. Still al-
"though I have to suffer such misery, I will endure it
"for the benefit of my father. But my little sister Ga-
"hna, nursed in her parents' bosoms, is still young and
"tender and has never before had to suffer any pain or
"sorrow. If, (like an unweaned fawn, who has lost its
"dam, and hungry, runs crying hither and thither seek-
"iug her), Ga-hna-zain be unable to see her mother, she
"will weep, and die of grief. So do not give away Ga-
"hna, but keep her here and give me alone."

Notwithstanding that Za-lee, in his helplessness thus cried to him, Pa-ya-loung said nothing, but sat silent, controlling his heart. Za-lee, seeing his father still unmoved, again broke fonth. "We are not the only ones
"who suffer, we but endure the lot of all created beings

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1. Evil spirit of the ground. Ogre.

"who struggle in this sea of existence; and the grief that
"we, thus carried away without being permitted to see
"our mother, shall feel when we no longer see our parents,
"far outweighs the brahmin's ill usage. And little sister
"Ga-hna, the cherished of her parents, being thus carried
"off by the brahmin, their grief at no more seeing her
"will be a heavy burden for them to bear through the
"long days and nights. Her mother, at midnight and
"dawn, will think lovingly of her, and will be as a rivulet
"in which the water has dried up. And we must follow
"the brahmin and abandon altogether the forest gardens
"full of various fruit trees, and the river winding round
"our cell, in whose cool water we, with our parents, were
"wont to enjoy ourselves, and the hills and valleys in
"which we used continually to find many sweet tasting
"fruits and beautiful flowers. We must too leave these
"playthings, which our parents made for our amuse-
"ment, this toy elephant, this horse, this ox, with
"which we have so happily played together."

While Za-lee is thus lamenting, the brahmin comes to look for him and his sister, crying out:—"What have you run away for?" Overwhelming them with abuse, even in their father's presence he ties them again with cords made of creepers, and takes them away, beating them as he goes along. Za-lee cries out:—"O father, we
"are compelled to follow this brahmin. When our mother
"comes, tell her that we are well. O father, do not
"be unhappy; give to our mother these toy elephants,
"horses, and oxen, that she may forget her sorrow."

Pa-ya-loung, on thus seeing his children dragged away under his very eyes, by the brahmin, who beat and ill-treated them as though he bore them ill will, was roused to deep grief, and trembled violently, even as an elephant when seized by Ké-tha, the lion-king, or as the full moon entering the mouth of Rahoo.[1] Unable to restrain his

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1. Rahu, name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth. Asura, a Titan or fallen angel. The Burmese hold that Yahu is the greatest of nats, 48,000 yoozana in height; he is thought to eat the moon once in six months.

grief, his eyes full of tears, he rises from his seat and enters his cell, where he breaks out into pitiful lamentation. "Oh! to whom shall my son and daughter look "for food when they become hungry? Who shall give "to them their accustomed morning and evening meal? "When, in their hunger, they shall cry, who shall sooth "them and give them to eat? Oh! how shall my ten- "der-footed children, who have never yet gone on foot, "be able to perform the long journey of sixty yoo-za-na "that they have before them? Oh! who shall take "them up, and carry them, when on the way, crying "with fatigue, they shall be unable to go further? Even "before my eyes has this brahmin, shamelessly and with- "out pity, cruelly beaten my innocent children. Why! "anyone of proper feeling, would not thus illtreat even "the slave of my slave, to say nothing of these innocents. "As for this brahmin, using them as he would not his "own children without a spark of pity, he has cruelly "maltreated them, even in my sight, just as fishermen "beat the fish they have caught in a trap. Such treat- "ment is not be borne; I will even now follow him, kill "him with my sword, and rescue my children."

But on reflection he considered that his sorrow for the children was no reason for taking such a course; for that an instance of anxiety or regret on behalf of an object once offered, was nowhere to be found in the examples of the righteous of past time. So restraining his feelings he thus admonished himself:—"Wé-than-da-ya, art thou "not a wise man, knowing the rule and practice of for- "mer Pa-ya-loung and other holy men? All former "Pa-ya-loung have only attained to perfect knowledge "after having performed the great acts of sacrifice, *viz.*, "those of property; limbs, eyes, &c.; children, wife; of "life itself. No Pa-ya-loung can attain omniscience with- "out such sacrifices, and art thou not now a Pa-ya-loung "striving to reach that supreme attainment? Such "being the case, how dost thou, having given away thy "children, now repent? Didst thou not know, that he "to whom thou shouldest give them would make them "his slaves? So even although the brahmin should "now kill them, let not thyself be troubled thereat or

"moved." Thus with the hand *wisdom*, by the strong cord *steadfastness*, does Pa-ya-loung securely bind to the firm post *heedfulness*, the wild elephant *his angry anxiety*. Having thus regained the mastery over his feelings, he comes out of his cell, and seats himself at his door, his mind again at peace.

Meanwhile the brahmin goes on his way, continuing to maltreat the children. Za-lee before long again begins to lament. "It is said that even though he have a father, "a child bereaved of his mother cannot escape from "pitiful distress, and we are even now finding out how "true this is. Come here sister, we shall die before long, "what good is it to live? Our father, suppressing all "desire after worldly possessions, has given us to this "Beeloo brahmin, who beats us as he would his ox. O "Ga-hna-zain, we are now going away from our happy "haunts and all our old enjoyments."

As they thus sorrow, the old brahmin again slips and falls down, on which the children lose no time in untying their bonds and running back to their father, while their oppressor, as soon as he can rise from the ground, follows them raging like a fire, with the ropes in one hand, and his staff in the other. On reaching them, he, in their father's presence, once more abuses and beats them violently for having again run off, and then having bound them as before, he drags them away.

Ga-hna-zain turning her head towards her father tearfully cries out:—"O Father, this brahmin illuses us even "as though we were his own born-slaves. I cannot be-"lieve that he is really a brahmin, for a true brahmin is "an observer of the law, and has compassion on others. "I think this creature must be a beeloo, who has "assumed the form of a brahmin, so that he may devour "us. How can you, O father, thus see us dragged away "to be eaten, and still look on silent and unmoved?"

On seeing his beloved daughter thus go away weeping and trembling, Pa-ya-loung is seized with the most poignant grief. His breast grows hot like molten iron in the smelter's furnace, while his hot breath comes and goes through his lips, his nostrils being insufficient to give it passage, and his tears, like drops of blood, fall from his

eyes. Still he considers: "The grief I suffer is only on "account of the affection I have for the children. Were "I indifferent (my mind undisturbed by passion) it would "not be thus," so he again calls forth the strength of his wisdom to control his anxieties, and soon recovers his ordinary composure.

The children go on their way lamenting their hard fate, calling upon the guardian spirits of the earth, the hills, the lakes, and rivers, the trees and plants, to tell their mother that they are well. They lament that their mother stayed so long in the forest, for had she returned earlier she would have reached home before their departure, and would have entertained the brahmin with sweet fruits, etc. Had he, they thought, well eaten of these refreshments he would not thus maltreat us. And thus they tearfully pursue their weary way towards the confines of the Winga hills.

And why had not Ma-dee returned before the departure of the children? The story explains that it was owing to the interference of the supernatural powers. The sounds which had marked Pa-ya-loung's giving away of the children, and whose echoes had reached to the Ek-ka-nait-ta Byamma seats, were listened to with pleasure by the various guardian nats of the Hee-ma-won-ta forests. The cries and lamentations of the two children too are heard by these celestial beings, whose hearts are filled with pity at the sound. The most powerful of them at once take note of the matter. They foresee that should Ma-dee return early to the cell, she would miss the children, and would learn from the prince that he had given them to a brahmin; when she, moved by her great affection for Ga-hna-zain, would follow their footsteps and in the thick wood meet with danger from wild animals. Thus she would fail to find her children, in addition be all alone, and so come to destruction, while her husband would be ignorant of her fate. To prevent such a misfortune, these guardians of the unhappy exiles call three subordinate nats, and direct them to assume the forms of a lion, a tiger, and a leopard, respectively, and to take up positions in the road Ma-dee would have to follow, to prevent her pas-

sing until after sundown, and then to protect her from other wild animals, until, by the light of the moon, she should have regained her cell. The three nats do as they are directed, and crouch down in the road by which Ma-dee will pass.

Ma-dee, as the day passes, feels uneasy on account of her dreams, and long before sunset determines to return home, with such fruits and roots as she has by that time collected. Even as she thus resolves, her tender delicate frame is seized with a sudden tremor; she puts down her fruit and stands gazing into space; her spade falls from her hand, her basket and hook from her shoulder. Her right eye twitches;[1] she sees trees bearing fruit, as if without any; trees with only leaves seem covered with fruit; while the ten cardinal points are no longer clear, (*i.e.*, her head turns giddy). "What is the matter with me?" she cries, "never has this happened to me before. "Does it betoken a danger to me, to the children, or to "the prince?" Weeping she hastens towards the cell. Just then the sun sinks behind the hill, and the three beasts created by the nats, rise from their crouching positions, and stand barring the way. Ma-dee breaks out into loud lament. "Alas, the sun has gone down, the "cell is still far distant. My husband and children at "home will be looking for the food I bring. If I do not "arrive at my usual hour, what will they do? My prince "would come to look for me thus delayed, but I sup- "pose he is obliged to remain at home to sooth and "quiet the children, hungry for want of their evening "meal. They, at supper time, will be like orphaned "fawns looking for milk. They were wont to run to "meet me, as little calves run to meet their dams. "Alas! this road is only wide enough for one person "to pass at a time, precipices are on both sides of it; "there is no other way by which to go. O ye mighty "beasts, supreme in your strength, do you be my bro- "thers. I beg you, lovingly regard me as your sister;

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1. All involuntary movements of the eyes, head or forehead are considered as indications of the fortune of those by whom they are experienced.

" and open the way for me to pass. I am the wife of " Wé-than-da-ya, an exile from this country. Never " have I behaved disrespectfully to him. Even as in " former time when Prince Yā-ma, son of Da-tha-ya-ta, " king of Bā-rā-na-thee, was banished by his father, and " lived in a forest, did his sister, Princess Thee-ta, follow " him into exile, and as his consort, respectfully care for " his wants, so have I followed my prince, (banished also " by his father,) and respectfully attended upon him. O " my brothers, out of pity for my supperless children " now at home, out of pity for me longing to see their " faces, allow me to pass on my way. If you want food, " lo! I will give you the half of the fruits in this basket. " You, by your strength, are very kings among beasts; " I, too am a princess born of parents of unbroken royal " lineage. So we are alike, and I regard you as my " brothers; consider me as your sister, and out of regard " for her let me pass on." And as she thus spoke, she put down her basket, and clasping her hands, made obeisance to the animals before her.

By this time the hour had come when they might allow poor Ma-dee to go on her way, perceiving which the three beasts stand aside, and then return to their abodes. It was then the day of full moon. Ma-dee continues on her way till she arrives at the end of the avenue in front of the cell, when not seeing the children, she feels surprised at their not running joyfully to meet her, as it was their habit to do when she daily returned from the forest. She remembers that at the sight of them all feelings of fatigue used to vanish; but "now," she cries, " alas! where are they? As a she-goat leaves her " kids, as a bird leaves her young in the nest, as a lioness " leaves her cubs in her den and goes in search of food, " so I, for the same purpose, have left my children at " home in the cell; but alas! I do not see them. Every " day, when from a distance they see me returning, they " hasten to meet me, running and jumping hither and " thither, and all around, but now alas! where are " they?"

Ma-dee's lamentations are too long to give in full. She pursues her weary way, struck with the silence that

surrounds the cell, and at last arrives at her home, where she sees Pa-ya-loung sitting all alone and silent. She draws near to him, and putting down her basket, cries:—
"O prince, what has happened that you sit thus, motion-
"less and silent? Oh! was not the dream I dreamed at
"dawn this day indeed a portent? The birds even now
"are all dumb. Are my children dead? Prince, why do
"you remain silent? Oh! is it not even according to
"my dream? Are the children dead? What has hap-
"pened? Have they been eaten by the wild beasts of
"this silent forest? Oh! who has taken them away?
"Or have you, prince, sent them away to their grand-
"father King Thain-see, in Sé-dot-ta-ya? Or are they
"sweetly asleep within the cell, or gone away outside to
"play? Alas! I cannot see them anywhere. Can it be
"that the great elephant bird Hat-tee-lain-ga[1] tha-
"koo-na,[2] has swooped down and carried them off?
"Oh! who can have taken my children away."

Thus does Ma-dee, helpless in her grief, lament; but all in vain. Pa-ya-loung remains perfectly silent, replying not a word. And Ma-dee continues:—"O prince,
"why will you not speak to me? What have I done?
"Although, banished from our native country, we have
"had to dwell in this forest, yet having our children
"with us we have been happy. Now not seeing them,
"who are the joy of their parents, I am bitterly grieved.
"But that you will not speak to me, O prince, is even
"a greater grief still. It is like beating a man already
"suffering from the bite of a great serpent, or striking
"one who has fallen from the top of a sugar palm tree,
"or like thrusting a sharp thorn into a bleeding wound.
"If indeed, prince, you all this night continue without
"speaking to me, at tomorrow's dawn you will certainly
"behold my breathless body lying dead before you."

Pa-ya-loung can no longer remain unmoved. To relieve Ma-dee's anxiety, (by diverting her thoughts) he speaks to her in the stanzas:—"Na-noo-mad-dee-wa-

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1. Pali. Hatthilingo, a sort of vulture with a bill like an elephant's trunk.
2. Pali. Sakuno. A bird.

rā-rau-hā rā-za-pot-tee-ya-thath-thee-nee pā-tau-ga-tā-thee-ot-'ta-ya kee-mee-dan-thā-ya-ma-ga-tā," piercing her heart as though with a needle. "O Ma-dee, you are "altogether beautiful in form and feature. In this dark "forest many hermits, recluses, magicians, woodmen, and "hunters are continually passing to and fro. Who was "to know what had become of you in the forest? Why "did you not return to-day at your usual hour? At "early dawn even, you went away, forsaking your son, "leaving your daughter, and now at night, at an unseem-"ly hour only, do you return. A woman who, for the "support of husband and children, frequents the forest for "food and fuel, does not act like you, but goes and "comes at certain appointed times. You have had no "thought of what might happen to your children, or of "what your husband might be thinking, but have follow-"ed you own inclination, and now, after moon-rise only, "do you return home. You have made my mind uneasy "and for your late return you are to blame." Thus does Pa-ya-loung, by means of the clever artifice of speaking harsh words to his consort, though piercing her heart as if with a needle, for a moment divert her anxious thoughts from her children.

To the cruel insinuations conveyed, poor Ma-dee meekly replies:—"O prince, you should not be unjust "(suspicious); let me speak, and listen to my words. At "dawn this day I dreamed an evil dream, and with my "heart full of anxiety, I went to the forest as usual to seek "for fruit and roots. I could only think of my dream, and "my heart could feel no peace; so as soon as I had col-"lected a bare sufficiency of food, I resolved to return "home at an early hour, and was doing so with all haste "when the earth suddenly shook with violence, while "the birds broke into joyful song, and the whole forest "echoed with a mighty sound. O prince, did you not "hear the voices of the birds? During all the seven "years we have lived here in the forest, I never heard "the like. And being all alone in the deep forest I was "seized with great fear, so I raised my hands in obeisance "to the earth beneath, to the sky above, and to the "eight points (of the compass), and prayed that no leo-

" pard, tiger, lion, bear, rhinoceros, or other wild creature " might molest my husband and children. When the " unusual sounds of the wild animals and birds fell on my " ears, I remembered my dream, and longed to return " early to the cell, even before sunset, but whenever I " drew near to a fruit covered tree, to gather fruit, " though it bent with the weight, it seemed as though " there was none on it, while trees destitute of fruit, " appeared as though heavily laden. So having collected " what fruits, roots, etc., I could under such difficulties " I was going home, when an evil omen befel me. The " hook I held tightly in my hand fell to the ground, " while from my left shoulder slipped the basket of fruit " there slung. At this omen I was seized with an access " of terror and anxiety and was hastening to get home " before sunset, when a lion, a tiger, and a leopard stop- " ped my path so that I could not pass; only after they " went away elsewhere could I go on, and thus have been " delayed beyond my usual hour. O Prince, be not " angry with me. Forgive me, Oh ! forgive me."

Ma-dee's explanation receives no notice from Pa-ya-loung. He sits silent, without uttering a single word, and Ma-dee thus resumes her lamentation:—" Alas ! I " have carefully tended the Prince my husband, even as " a pupil, who knotting his hair as a recluse abandons " the life of his fellow villagers to practise the cardinal " virtues,[1] and observant of the five duties[2] tends on his " teacher. I have carefully watched over my children " that they should not suffer. O beloved children ! " where are you ? Come to your mother, who continu- " ally goes hither and thither, searching for your food " lest you should hunger. Come to her who daily, on " her return from the forest, forgets her fatigue, and gives " you, when you have bathed, powder of the turmeric

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1. Good will, compassion, sympathy (in others happiness), stoicism.
2. Rising to meet his teacher; learning what his teacher teaches; attending on his teacher thrice daily; doing as his teacher directs; cheerfully performing the greater and lesser duties.

" root, yellow as gold, to rub on your bodies. She has
" brought you now ripe ot-shee[1] fruit to play with;
" she has brought you lily roots, lily stems, and the seed
" vessels with the stamens of the flower, and kek-koo [2]
" fruits, sweet like honey. Come and enjoy them with
" your father. O Prince, Lord of the people of Thee-wa,
" give to your son Za-lee this lotus lily, which I have
" brought from the tank, and this brown lily to your
" daughter Ga-hna-zain. Oh! call the children, that
" they may bedeck themselves with these flowers, and
" dance about and sweetly sing. If you see them, Oh!
" shew them to me. If indeed they are here, why do
" you torment me to death with anxiety. Since your
" father banished you to this forest we have not been
" parted in joy, we have been together in sorrow, but it
" seems now as though you cursed me, saying, 'look no
" longer upon my children.'"

Pa-ya-loung pays no attention to Ma-dee's pitiful complaint but remains silent as before.

She therefore gets up and leaves him, and, by the light of the moon, goes seeking the children in the places where they were wont to play; crying when she comes to the foot of certain trees:—" Alas! in the shade of this
" tree my children used to amuse themselves, but now
" they are no longer here," and so she wanders from tree to tree, till she reaches the brook in which they used to play; and to the top of the hill where they gathered flowers and plucked sweet fruits; crying everywhere:—
" These were the haunts of my children, whom alas! I
" can no longer see." Returning to the cell, her eyes fall on the toy animals with which they used to amuse themselves, and again her grief breaks out. The birds and animals of the forest, on hearing her cries, and the sound of her feet, are frightened and fly away, at which she, remembering how the children used to play among them, cries all the more.

Again leaving the cell, she hastens, weeping, to all the other places where the children were accustomed to play,

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1. Bengal quince; bale fruit.
2. Gum benzoin.

to the clumps of flowering shrubs, to the tank covered with beautiful lilies and countless water fowl, but of course in vain; so she returns again to Pa-ya-loung, and seeing him sitting with a sad countenance, lost in thought, she thus again addresses him:—"O Prince, daily you "were wont to split wood for fuel, to fetch water, and "kindle the fire in the fire place, but now not one of "these three household duties have you performed. "And why do you now sit sorrowing with downcast face "even like a man devoid of wisdom? I do not approve "of your behaviour. Than you, my prince, to me there "is no one dearer. You are even dearer to me than life "itself. And though, living with you, I have had pain- "fully to seek for food in the forest, yet when I saw your "face, all my troubles used to vanish and leave only joy "behind. But though I now behold your dear face, my "grief is not assauged; but only am I more sorrowful. "My grief is that, when I ask you about my children "whom I no longer see, you will not answer me a word."

Pa-ya-loung keeps silence as before, and Ma-dee goes trembling away. She soon returns however, and once more addresses the prince. "O prince, I cannot see the "children anywhere. Oh! who can have taken them "away? Are they dead? Not a crow or a black cuckoo "even is to be seen. Alas! it is evident that my son "and daughter are dead!"

Pa-ya-loung still takes no notice, and Ma-dee again wanders away, seeking her lost ones in various directions. The story states that the distance travelled by the poor princess during the night in her three expeditions of search was about fifteen yoo-za-na. At dawn she comes again to Pa-ya-loung and cries out bitterly:—"O Prince, "I have spent all this night looking for my children and "have gone to the forest, to the top of the hill, to the "caverns, gorges and precipices; to the pond, lake and "tank; to the river bank and to the trees, but cannot "find them. Alas! my children must indeed be dead;" and clasping her hands above her head, upright as she stands she faints, and falls insensible at Pa-ya-loung's feet, even like a golden plantain tree cut through at its roots.

Pa-ya-loung, thinking that she is indeed dead, is seized with a violent tremor. "Alas!" he cries, "my princess "is dead, in this lonely forest, and not in our own land. "Had she indeed died in Sé-dot-ta-ya, among her kin- "dred, friends, and the nobles of the land, the two coun- "tries of Sé-ta and Thee-wa would have been troubled. "But now what shall I do here all alone." He is seized with great grief, but presently, somewhat controlling himself, he thinks, "Is she indeed dead?" So he rises up, and bending down, put his hand on her bosom, and finds that she still breathes. Then he hastens to get water in a pitcher, and, although for seven years past he has not so much as touched her with his hand, his sorrow is too heavy upon him for him to remember that they are living as celibate recluses, and with tears in his eyes, he gently raises Ma-dee's head upon his knees, and sprinkles water upon it, chafing her face and bosom, to bring her back to consciousness. After a time Ma-dee regains her senses and in confusion at once gets up; then making obeisance to Pa-ya-loung, she asks him what has become of the children. Whereupon he tells her plainly that he has given them away to a brahmin, who came to beg for them. On hearing this, she reproachfully asks him, how he could allow her to pass the whole night seeking after them, and in bitter sorrow running to and fro, hither and thither. Pa-ya-loung replies that, man as he was, he was deeply grieved at parting from the chil- dren, and that as women's hearts were very tender, he feared to tell her the truth lest her's should break. "O "Ma-dee, he says, yesterday morning a miserable old "brahmin mendicant came begging to this cell. To him "I gave the children even to be slaves. Do not you be "troubled, but be easy. Look not for their faces, but "gaze only on mine. Do not weep. When my father "shall hear that the brahmin has taken away the children "he will recall us to our country. When we get there, "we shall recover the children uninjured, and also our "slaves and retinue; our gold, silver and all our property "and live together in peace and prosperity. O Ma-dee, "when a righteous man has set his heart on a good "object, he will give away his children, or opening his

"breast, give even his heart to the mendicant who "comes asking for it. Rejoice thou at this my most "excellent offering of our son and daughter."[1]

Ma-dee replies:—"O Prince, I am content that you "should have given away to this troublesome brahmin "the children whom, for ten months, I bore in my womb, "and whom since their birth, I daily have bathed three "times, anointed with fragrant ointments, and nursed in "my bosom. O Prince, in making this offering have "you set your mind at peace and are you free from all "wavering? I congratulate you. May you yet make "even a greater offering than this.

Pa-ya-loung replies:—"O Ma-dee, why do you ask "whether I have satisfied my mind? If indeed, having "offered my children, I was unable to be at ease (control "my heart), such wondrous portents would not have "happened to me," and he then related to Ma-dee all the circumstances of the earthquake and echoing noises, that had taken place at the time of the offering.

While the prince and princess were thus conversing, their guardian angel, the king of the nats, was watching over them, and thus thought to himself:—"Only yester- "day Wé-than-da-ya gave his children to Zoo-za-ga "the brahmin; if now any vile persons come and ask "him for the peerless Ma-dee, he will give her away "also, and having done so, will be left without any one "to care for his wants, all alone, helpless in the forest, "and will indeed be very miserable. So I will go to the "prince in the guise of a brahmin, and beg for Ma-dee, "and having in this way secured to Pa-ya-loung the "attainment of supreme intelligence, and arranged that "Ma-dee shall not be given to anyone else, I will restore "her to him."

So, at dawn, the Tha-gyā puts his design into execution, and in the form of a brahmin appears before the prince

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1. It would seem that the knowledge that everything would come right in the end does not in any way detract from the merit of the prince's offering.

and Ma-dee. With the usual saluation he asks the prince if he is well, if his wants are well supplied, and whether he is free from trouble and from wild animals, reptiles, insects, etc., etc. The prince replies in the affirmative, and adds that the brahmin he sees before him, staff in hand with the air of a nat, is the second person he has seen come to him during the seven years he has passed in the forest. He expresses a hope that the brahmin has come on a good errand, and invites him to enter the cell to wash his feet, and refresh himself with the sweet fruits and cool water awaiting him therein. He then inquires the object of his visit.

The pretended brahmin at once states that he has come to receive an offering, the prince being devoted to charity; an inexhaustible source thereof, even like a river of water which cannot run dry, and asks for Ma-dee. The prince remembers that the day before he gave away his son and daughter, but never thinks, "How shall I now give away Ma-dee, and remain all alone in the forest?" He, on the contrary, feels as glad as when the bag of gold was put into his hand. He feels no desire to withhold her, or any flinching from the sacrifice, but with peaceful happy mind, holding Ma-dee by the hand thus speaks, while the whole forest and hill echo with a clattering noise. "I yesterday gave away my son "and daughter; to-day I give Ma-dee my princess. I do "not give away my wife and children because I love them "not, but because a hundred, a thousand times more "than I care for them, I long for universal knowledge." Then pouring water from a pitcher, he makes the offering, whereupon the wonderful prodigies which happened on former occasions, are for the sixth time repeated.

Ma-dee says to herself:—"Let me not be unhappy, "that the Prince thus gives me away, let me not shed "even a tear; let not mine eyes cast an angry look; let "not my face even be sad. It is not from hatred that "the prince gives away such a woman as myself who, "beautiful in every feature, desires only to be subject to "her husband's will. The prince only gives me away "because he desires an object even more desirable than "I am. May he obtain his wish." And so she stands

silent, looking at the prince's face. Pa-ya-loung regards her to see how she bears the trial, on which she asks him why he looks at her, and then speaks out boldly, as a woman of ordinary character would not dare to do,—even like a lion, to this effect, her mind free from all fear and flinching:—" O Prince, from the time I was sixteen " years old, have I been your wife, and you my husband, " and, we being thus husband and wife, you have had " authority over me. The one having authority may " give (his wife) to any one he pleases; or if he desire " riches, may sell her to obtain them; or if he desire her " flesh, her limbs, her very eyes even, may kill her, and " take them. Prince, do to me as you will, I shall in no " way be vexed with you for so doing."

The Tha-gya, perceiving Ma-dee's excellent disposition, then addresses Pa-ya-loung:—" O great Prince, you have " now vanquished and overcome the two great greeds, " namely, that one which arises from a cleaving to the " happiness of the nat abode, and the other which is the " outcome of a regard for the good things of this world " of men. Prince, at the offering of your children and " your wife, you caused this whole ocean-bounded earth " to resound and shake. Your illustrious renown has " reached and spread throughout the seats of the nats. " All around, bright lightnings have glitteringly flashed " at untimely season, while a sound as of rending rocks " has been heard. The Nā-ra-da, Wap-pa-ta, Paith-tha-" no, Thau-ma, Yā-ma, Wa-tha-wa-raw Nats;[1] the Tha-" gyā himself, and the Byam-mas all standing at the doors " of their palaces, have applauded, saying, Behold! " Prince Wé-than-da-ya, alone in the forest, has done " a deed hard for any one else to attempt; he has " given away to a brahmin the wife who tended on him! " Although those oppressed by greed, *i.e.*, the unright-" eous, are acquainted with the practices observed by " the righteous, such as religious offerings, etc., they " cannot perform them. It is very difficult for the un-" righteous to know or to observe the laws of the right-" eous, such as the making of offerings. So as there

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1. Certain chief nats.

"are unrighteous ones, unable to observe these laws,
"there are in this present world two states[1] to which all
"created beings must pass, *viz.*, Nee-ree-ya ga-dee,[2] and
"Theg-ga ga-dee.[3] The unrighteous, filled with the
"demerit of such evil actions as greed and reluctance
"in giving, must pass to the hell called Nee-ree-ya
"ga-dee; while the righteous, filled with the merit of
"such good deeds as charity and alms-giving, will reach
"Theg-ga ga-dee, the Nats' abode. You, O Prince,
"living here, moved by your desire to attain supreme
"intelligence, have given up even children and wife. O
"Prince, the three duties of good deeds done by the
"body, by the lips, and by the mind, which together
"obtain the merit due to charity, may be said to form an
"excellent conveyance for the road to highest saintship.
"O Prince, this carriage, charity, is now perfected for you.
"Mount therein and ride, without alighting anywhere,
"to the nat abode To-thee-ta,[4] and after having there
"enjoyed the happiness of the nats for 576,000,000 of the
"years of men, when you return to this earthly world,
"may the merit gained by your charity secure to you
"the omniscience you so desire."

Thus did the disguised Tha-gyā congratulate the Prince on his offering. Then not desiring to stay longer, he resolved to restore Ma-dee to her husband, and return to his own abode. So he again addresses Pa-ya-loung thus:—"O Prince, I now give back to you your wife,
"the beautiful Ma-dee; by her lineage, by her beauty, by
"her virtues (behaviour) she is indeed peerless. You
"are her equal in birth, in physical form, in character;
"no man, who is wanting in either one of these three
"qualifications, even though he may possess the other
"two, is worthy even to speak to Ma-dee; and no woman

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1. Pali. Ga-ti a future state
2. Hell, literally the lowest; probably here means those future states that are worse than that of man, or those of brutes and evil spirits.
3. Heaven, the states above man, those of nats and brahmins.
4. Tusita, the fourth Devaloka or nat heaven. Without alighting anywhere, means to pass from earth to the nat heaven without undergoing any intermediate existence.

"wanting in lineage, in beauty, or in virtue, is worthy
"to tend on you. Your two minds are like each other
"even as milk in colour is like a newly polished shell. [1]
"Your respectful, loving regard for each other, is as that
"which exists between brother and sister, teacher and
"pupil, parent and child. Although you are two bodies
"and two minds, yet each giving way to the other's
"wish, there is really but one body and one mind,
"even as Gingā[2] and Ya-mon-na streams uniting, flow
"on together as one river. As husband and wife you
"have together in Sé-dot-ta-ya performed repeated acts
"of charity, and, though banished from your country
"and compelled to live in this forest, you O Prince, have
"given up both children and wife. And, in after time, you
"both together, as long as you shall live, shall continue
"to make offerings, greater and more numerous than in
"time past, and lay up that accumulation of merit which
"shall prove the foundation of the omniscience which
"you seek to attain."

Having thus restored Ma-dee to Pa-ya-loung, the Tha-gyā manifests himselt in his proper form in the sky, his nat's body shining like the glorious sun, aud thus addresses Pa-ya-loung:—"O Prince! behold I am the Tha-gyā, the sovereign of the celestial hosts, who has come to visit you, and now offers to grant you eight boons. Name your desires." Pa-ya-loung hastens to reply:—"O Prince of nats, if indeed you will grant my
"eight desires, they are these; may the anger of my
"father be appeased, so that he may recall me to my
"country, and restore me to my kingly state, even as I
"was before. May I, thus restored to princely dignity,
"have no disposition to cause the execution of anyone,
"even though he may, by his wrong doing, be adjudged
"deserving of death. May all my people, small and
"great, look on me as their succour, and rely on me
"alone for their means of subsistence. May I not as
"much as look upon another's wife to desire her, but be
"content with my own, and let me not be inclined to

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1. A conch.
2. The Ganges and Jumna.

"follow the will of women. May those of related to me, "children, wife, relations, be granted health and long "life, and by the power of the law overcoming their "enemies be happy in their regal state. May all neces- "sities, such as food, etc., be provided daily at dawn of "day. May riches inexhaustible be found for alms-giv- "ing, and may I, following the three Sé-ta-na,[1] charitably "and freely give, and on such offerings only joyfully set "my mind. Finally, may I, when I pass away from this "present state, reach the To-thee-ta nat abode, and after "that be born again but once in this world of men, and "there attain omniscient intelligence."

The Tha-gyā then announces that before long Pa-ya-loung's father will desire to see his son, and come to him; will restore him to all his former dignities, and take him back to Sé-dot-ta-ya. Moreover that all his other desires will, in due course of time, be accomplished. He then speeds away to his own abode in Ta-wa-dain-tha nat country, and Pa-ya-loung and Ma-dee remain in happy concord in the cells the Tha-gyā had so long before prepared for them.

The story now turns to the unfortunate children of the illustrious recluse, and relates what became of them. The brahmin took them on their long journey of sixty yoo-za-na, and as they went the nats watched over them. Each evening at sun-down, the brahmin tied them with creepers among the bushes, making them sleep on the ground, while he, afraid of wild animals, climbed up and slept in the fork of a tree. As soon as he was asleep, two nats would arrive in the forms of the Prince and Princess, and unbinding the children, would wash and dress them, and provide them with nats' food and couches; would watch over them during the night and at early dawn would tie them again, and then vanish away. So thus cared for and assisted, the two children went safely on their journey.

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1. Inclinations to good thoughts, good words, good deeds.

The old brahmin travelled on, as he imagined, in the direction of his village, Don-nee-wee-ta, in Ka-lain-ka, but the nats contrived that he should not arrive there, but come in fifteen days, to Sé-dot-ta-ya, sixty yoo-za-na distant from the Winga hills. At dawn, on the day of his arrival, King Thain-see dreamed a dream. He saw himself seated in high durbar, and a dark complexioned man approach, and present to him two blossoms of the Pa-do-ma[1] lily, which he himself placed as earrings, one in each ear, when the stamens fell from the flowers on to his breast. On waking, the king at once sent for his brahmin astrologers (literally, sign readers), and commanded them to interpret his dream. They assured him that it was of happy augury, and foreshewed that some of the king's beloved relations, from whom he had been separated a long time, were about to come before him. King Thain-see was delighted to hear this, and at an early hour washed his head, it being the day appointed in each month for so doing. Then, having breakfasted on many dainty dishes, he adorned himself and went to the High Court of Justice, where he took his seat, surrounded by his nobility. Just then the brahmin Zoo-za-ga, averse from going to Sé-dot-ta-ya but led thither by the power of the nats, was passing on the road, directly before the face of the king. The latter looking down the road, perceived the two children and remarked:—"O nobles, those two children, with faces "pleasant to look upon as pure newly refined gold, are "indeed very beautiful. They are just like each other, "who can they be? One is very like my grand-son "Za-lee, the other like my grand-daughter Ga-hna-zain. "My grand-children were even as two little lion cubs com- "ing out of a golden cave, and these two children, with "faces pleasing as pure gold are very comely. I think "they must be my grand-children." And summoning a noble, he commanded him to go and bring the brahmin and the children to him. The king's order is carried out, and as soon as the brahmin draws near, the king asks him whence he brings the children and whither he is tak-

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1. Lotus.

ing them. The brahmin replies, (compelled apparently by some unseen power to speak the truth for once in his life):—"O king, these two children were given to me "fifteen days ago by the charitable prince Wé-than-"da-ya." The king refuses to credit the story. "How," "says he, "should any one give away the children of "his bosom?" and commands the brahmin at once to give a satisfactory account of how he became possessed of the children, without any further pervarication. The brahmin replies: "O king, even as this earth is the shelter place (abode) of all created beings, so is prince "Wé-than-da-ya the succour of mendicants. The great "ocean is the destination to which all rivers flow, and "prince Wé-than-da-ya is the goal to which all mendi-"cants hasten. So the prince, even in the forest, did "give away his children to me, who came to him asking "an offering." On hearing these words, all the nobles of the court began to murmur against Wé-than-da-ya, saying to each other: "Even were the prince here in "his country, in his old prosperity, it would not be right "for him to give away his beloved children. How "therefore can it be right for him, living in the forest, to "do so? How can the giving of his dear children to "the brahmin as slaves be justified, he being deprived "of the happiness of living in his country, leading a "painful existence in the forest, and finding consolation "in them alone? Where," they asked, "is the precedent "for such an offering? If," they cried, "it is desired to "make offerings, elephants, horses, cattle, goats, gold, "silver, grain, clothes and jewels may fitly be given, but "certainly it is not right to give one's own loved children "away to be miserable slaves."

The two children, on hearing the cries of the nobles, were unable to bear in patience the blame cast on their father, and Za-lee spoke out like a powerful nat raising up with his arm great Myimmo mountain, bent by the blast of the Kabba[1] destroying wind:—"O king! even "though my father, living in the forest, desired to give

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1. The world; which is sometimes destroyed by fire, sometimes by water, sometimes by wind.

"elephants, horses, goats, cattle, carriages, or slaves,
"whence was he to obtain them?" King Thain-see
replied:—"Dear children, I (or we) can only applaud
"your father's gift of his children, I (or we) do not find
"fault with him. Yet how was your father's heart when
"he gave you away?" "O king," replied Za-lee, "when
"our father gave us to this brahmin, he was exceeding
"sorrowful. After he had given us away, when my
"sister Ga-hna, unable to bear the blows and abuse of
"the brahmin, ran to him, crying, 'O father, this
"brahmin ties me with creepers, and cruelly beats me,
"as though I were his born-slave. A true brahmin is
"wont to observe the law, but this person is, I think, no
"brahmin, but an ogre. O father, how could you give
"me to this monster, who has come in the form of a
"brahmin, to beg me from you, that he may devour
"me,'—when Ga-hna thus bitterly cried to our father,
"his eyes were red like Rau-ha-nee,[1] he could not
"restrain his tears, and his heart was exceeding sorrow-
"ful."

The brahmin, although he heard what was being said made no movement to free the children, which king Thain-see perceiving said:—"Dear children, your mother
"is a princess whose lineage is of the highest degree, as
"also is your father's, and you are my grand-children;
"before you went to the Winga hills, you used to climb
"up to my bosom as soon as you saw me; why do you
"now stay far off, instead of running to your grand-
"father?" Za-lee answers:—"O grand-father, our
"mother indeed was a princess and our father a prince,
"and we were in truth formerly the grand-children of a
"king, but now we are that no longer, but only the
"slaves of this brahmin." The king answers:—"Dear
"grand-children, do not speak thus; your grandfather's
"heart is hot as though burnt with fire and his body
"even as though cast into a fire of bright flaming coals,
"and he is dizzy so that he cannot sit at ease. When I
"hear what you say I am seized with immeasurable grief.
"Do not be afraid, I will ransom you from the brahmin,

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1. Aldebaran.

" for why should my dear grand-children be slaves?
" Tell me then what value your father put upon you
" when he gave you away. Tell your grand-father exact-
" ly at what you were valued, so that he may redeem
" you from the brahmin."

Za-lee then told the king what his father had directed should be the amount of the ransom to be given for himself and his sister, and King Thain-see at once called a noble, and commanded him to procure the monies, elephants, horses, cows, bullocks, slaves, etc., together with one hundred couches regal and princely, with all other furniture, one hundred of each article required, and to give them to the brahmin, which being done, the king appointed for him a palace with a seven stage spire.

So the brahmin became possessed of much wealth, and many attendants, such as he had not merely never inherited, or expected to inherit, from his ancestors, but had never even seen. So he collected the various things he had got, and sat on a splendid couch in his palace, filled with happiness, enjoying a sumptuous repast.

Having ransomed his grand-children, King Thain-see had their heads washed, their bodies bathed and dressed in splendid clothes and perfumed with sweet scents. Then their foreheads having been anointed with perfumed ointments, he bedecked them with beautiful sweet flowers, and took Zalee on his lap, while Ga-hna-zain-sat on her grand-mother, Po-tha-dee's. He then began to make inquiries of the child regarding his father and mother, asking whether they were well, whether they had enough to eat, and were free from danger and annoyance from wild animals, noxious insects, etc., etc. To all these questions Za-lee answered in the affirmative, and described how his mother, every day after she had performed her duties at the cell, took her spade and basket and went to the forest to procure fruit and roots, returning at evening, when they all would take their supper together.

He relates also how she had become thin in body, and of pale wasted appearance, owing to being obliged to labour so hard to find food for them. He told how she, a delicate princess, had become faded like a brown lily when

gathered, and tanned by the burning rays of the sun. How, by going under the bushes, and among the trees of the forest full of wild animals, such as leopards, tigers, lions, bears, wild bulls, rhinoceros, bison, etc., her beautiful hair had been torn till but little remained. How her body and limbs were disfigured with dust. How with her hair tied in a knot, her body clothed only in the skin of a black leopard, she slept at night on the bare ground. And that he made humble reverence to the mother who thus penibly had sought their food, and supported him and his sister.

Having thus made known the distress of his mother, Za-lee, with a view to incite his grand-parents to recall his father and mother to their home, thus proceeded:— "O grand-father, in this world men are wont to be very "fond of their children, but it appears as if you had no "regard for yours." On hearing these words, king Thain-see was unable to avoid feeling repentence, and acknowledged to Za-lee that he had done wrong in giving way to the desire of the people of Thee-wa, and banish his son Wé-than-da-ya, innocent as he was. That his banishment was unjustifiable, and that by giving way to the wish of the people, he had brought great trouble both to himself and his son. "O Za-lee," he says at last, "I see my error, and will restore to your father his for-"mer princely position in this land. Let your father, "again as before as a king even, rule over the people of "the country." Thus tacitly he gave Za-lee permission to tell his father to return, but with this the boy is not satisfied.

He answers that the prince, his father, cannot be expected to return at his (Za-lee's) call, and entreats the king to go himself, and consecrate him again as prince, with great dignities, even as a faded tree is restored to life by a heavy fall of rain.

Then king Thain-see called a noble, a general of the forces, and telling him that he is about to go to the Winga hills to restore prince Wé-than-da-ya to his former state, commanded the elephants, horses, chariots, troops, Parohait brahmins, and all the military train, should be prepared; that the road to the hills should be

made good, and that the sixty thousand nobles, born at the same time as the prince, should assemble before him martially dressed and armed. And that other troops should be dressed as befitted them, in brown, in red or in white garments, stuffed with cotton and quilted.

"And then," said the king, "when all the nobles
"and warriors are assembled in warlike array, wearing
"their head dresses of state on their heads, my city shall
"be resplendent on all sides and be of a sweet odour,
"even as the mighty Himalaya Mountain, (abode of nats
"and ogres), is bright all round with perfume trees, and
"covered with the sweet scented Gan-da mā-da-na
"flowers."

"Let the fourteen thousand war elephants be assem-
"bled, with howdahs and trappings of gold, their riders
"carrying spears and guiding hooks in their hands. Let
"also the fourteen thousand cavalry assemble, armed
"with bows and arrows, riding on fourteen thousand well-
"bred horses of Scinde, swift as the wind; also four thou-
"sand iron-bound chariots, ornamented with gold and
"silver, with flags of victory planted at the front of each,
"with men carrying shields, oval and round; also clever
"archers, able to hit the tip of an animal's tail from any
"distance within their sight."

King Thain-see also gave orders that the road from Sé-dot-ta-ya to the Winga hill, sixty yoo-za-na long, should be put in order. "O nobles," he said, "let the
"road that my son shall travel over be cleared from all
"trees and bushes for a breadth of eight o-tha-ba[1] wide,
"and the uneven places made level. Let the towns,
"villages, and hamlets along the road see to the spread-
"ing of sand on the way, to the scattering of flowers and
"sweet perfumes, to the erection of latticed screens at
"the sides of the way and their ornamentation, to the
"planting of bananas; to the raising of white banners,
"and to all other matters concerning the decoration of
"the road. Let there be prepared at the gates of each
"town and village on the way, of rice spirit and of palm
"wine one hundred pots each; let also refreshment stalls

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1. One o-tha-ba is equal to 150 feet.

" be opened on both sides of the way for the supply of
" rice (boiled), fish, meat curries, bread and cakes, and
" other delicacies. Also for the recreation of the weary,
" let there be prepared amusements, that on being heard
" or seen, shall dissipate their fatigues; players, conjurors,
" tumblers, pole-climbers, ring-jumpers, tight-rope dan-
" cers, singing dancers, hand clappers, drummers, and all
" kind of singers and players of music; also bards and
" reciters of epic and lyric poetry, and singers of all kinds,
" with players on the flute, conch shell, the small and
" great drums; also players of wind instruments and
" cymbals, and players on sweet instruments such as the
" harmonica, three stringed harp, the little drums and
" lute."

The story next relates the fate of Zoo-za-ga the brahmin. As might be expected it was not a happy one, for it seems that the nats, who had only used him as an instrument whereby Pa-ya-loung's trial might be made and his advance towards perfection secured, as soon as the children were safe in Sé-dot-ta-ya, abandoned him to his own devices. It appears that he, having met with such good fortune as had never happened to him in his life before, was unable to digest his meal and died of the surfeit. His body was honorably cremated by order of King Thainsee, and proclamation was made throughout the land by beat of drum, that any person, related to the deceased might claim his property. But it being found that he had no relative in the country, his possessions fell to the king as having no owner.

King Thain-see. having assembled his forces and made ready the road, set out for the Winga hills, on the seventh day after Za-lee's arrival, the boy himself being his guide, with a mighty retinue of nobles, and an army forming a train twelve kau-ba-nee in number.[1]

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1. Akkhohini, a number expressed by a unit followed by forty-two cyphers: 10,000,000 [6].

Now at that time, Wé-than-da-ya's white elephant, Pis-sa-ya, was in Sé-dot-ta-ya, (it having been returned to King Thain-see by the king of Ka-lain-ka in whose country abundant rain had fallen in due season, from the time the animal arrived there), and King Thain-see commanded that the sacred animal should be made ready to accompany him to the Winga hills, on which the creature, knowing that he would again see his master the the prince, was exceeding glad, and trumpeted with a sound like a crane.

When King Thain-see set out on his journey, the trumpeting of the elephants, the neighing of the horses and sound of the chariots and the beasts of burden echoed far and wide, while the whole face of the heavens was obscured with the floating cloud of dust. And King Thain-see pursued his way surrounded by his troops, and entering the pleasant Hee-ma-won-ta (beauteous with the streams issuing from its rocky ravines, their rapids and water falls, and with many kinds of fruit and flower trees, where on the tree tops and by the rivers and lakelets multitudes of feathered songsters of various kinds in happy pairs disport themselves flying from tree to tree, and caressing each other with their necks), at last came near the Winga hills where Prince Wé-than-da-ya had his cell. On arriving near the Mon-sa-lain-ta lake Za-lee caused the mighty hosts to form a fortified encampment of wood, placing the four thousand chariots on the road by which he had come, while he placed the elephants and horses to guard the mouths of the lanes formed by the coming and going of the leopards, tigers, lions, and other wild animals. And the whole Hee-ma-won-ta forest resounded with the sound of this mighty host of men, elephants, horses, and chariots, and was heard by Wé-than-da-ya, who wondered at it, and was in doubt whether an enemy having overcome and killed King Thain-see, was not now come to put him also to death. So in this fear he called Ma-dee, and they ran to the top of a hill, whence looking on the assembled army the prince thus spoke:—"Listen, Ma-dee, the whole "forest resounds with the noise of elephants and horses. "Behold the flashing tips of banners and flags. Verily

"it looks as though this army were about to put us to
"death, even as hunters and fishermen with the sharp
"spear kill the deer and fish which they have caught in
"their traps and nets. Look now and see whether these
"troops be of our own or of some other nation. Oh!
"why should they seek to kill us, fallen from our prince-
"ly estate, banished from our country, and living misera-
"bly in this forest."

So Ma-dee carefully looked at the soldiers, and coming to the conclusion that they were friends, thus spoke to dissipate the prince's alarm:—"O prince, to make the
"wide ocean hot with a fire of grass and rubbish is im-
"possible, nor can an enemy succeed in harming you, O
"prince. For consider the eight boons the Tha-gyā
"granted to you. Did he not promise that before long
"King Thain-see, your father, should come and carry
"you back to your country, and re-instate you in all
"your former dignities? And now, even as the Tha-gyā
"promised, shall we from these troops receive our deliverance." On hearing these words, Pa-ya-loung being somewhat re-assured, with Ma-dee decended the hill, and seated himself peacefully like a golden image, on the stone bench before the door of his cell, feeling assured that no one would molest hermits like themselves; while Ma-dee went and sat before the door of her dwelling.

At that time King Thain-see called his queen and said:—"O Po-tha-dee, if we all go at once, it will be too
"great a shock for the Prince and Ma-dee, so I will go
"first alone; do you come a little time after, with your
"attendants; let Za-lee come shortly after you, and
"Ga-hna-zain still later." Thus changing his arrangments for all going at one time, he caused the chariot to return within the camp, and, having placed elephant, horse, and foot troops in fit places round about, as guards against dangers, set out to go to Pa-ya-loung, riding on Pis-sa-ya, the white elephant, and surrounded by the sixty thousand nobles of the prince's retinue. On arriving near Wé-than-da-ya's dwelling he dismounted, and with one end of his mantle thrown over his right shoulder and the other under the left arm, with

clasped hands upraised he drew near to the prince, and beheld him sitting on the stone bench quite happy and composed. The prince and Ma-dee, on seing their father thus come moved by love for his son, rose from their seats and ran to meet him, making respectful obeisance, Ma-dee falling at the king's feet, crying:—" O king, behold I am your daughter Ma-dee, I make obeisance to your feet."

The king, unable to restrain his joy, clasps the two exiles to his heart, kissing their foreheads, and rubbing their shoulders with his soft hands. And the griefs of the three being washed away in tears of joy, the king asks:—" Dear son, dear daughter, how is it with you? " Are you well? Have you been able without toil to " find sufficient food? Have fruit and roots been " plentiful, and noisome insects few? Have you been " free from anxiety on account of the wild animals with " which this forest abounds?" The prince replies; " O " father, our life here, supported by a bare sufficiency of " fruits and roots, has indeed been hard and full of " sorrow, and has been continually full of anxiety, owing " to the danger of the wild creatures that surround us. " But though we have thus had to live poorly on the " fruits and roots of trees, yet even as a poor man, " wanting food or clothes, chastens his body; or as a " charioteer brings his horse under subjection, we " without longing after food or clothes, but content with " what we could get, have chastened our bodies and " minds, and patiently borne our trials. But to us, thus " unceasingly oppressed with the fear of wild animals, " the grief of being parted from our parents has day and " night been an ever increasing grief, until our bodies " have become thin and wasted from our pining. Oh! " where should we exiles in the forest look for rest of " body or peace of mind?"

The prince then asks for news of his children, relating how he had given them to a rude brahmin, who had taken them away, shamefully maltreating them. He begged king Thain-see to tell him whether he had heard anything of the children. " O king," he cried, " if indeed you have heard of them, heal me, miserable

" on account of them, that my mind may be at rest, " even as a skiful physician, by his medicine or charms, quickly draws the poison from a person bitten by a snake." Then the king told the prince that he had ransomed them from the brahmin, and that he need not be anxious on their account.

The prince's fears were relieved on hearing this, and he then asked his father about himself, whether he was well, and after his mother, whether her eyes were not sore with weeping; for, said he, she must have wept for grief for her son until her eyes were sore. King Thain-see replied that he and the queen were well, and that her eyes were not sore with tears. The prince next asked after the nobles, generals, armies, and peoples of the country, and whether plenty reigned in the land; when the king replied that all the people were well and that great prosperity existed in Sè-dot-ta-ya, so that there were no thieves, nor robbers, nor quarrels; and that peace and plenty universally prevailed.

While father and son were thus conversing, Queen Po-tha-dee, thinking that sufficient time had elapsed to allow Wé-than-da-ya to recover his composure after meeting his father, set out, walking barefoot, even without slippers, accompanied by her female attendants. The prince, when he saw her coming, rose from his seat, and having welcomed her, and prepared a place for her, stood reverently before her. Ma-dee bowed down before the queen's feet, saying, " I am your daughter Ma-" dee, and I make reverence at your feet."

At this very moment Za-lee appeared, surrounded by a great retinue of youthful nobles and followers, and just afterwards came Ga-hna-zain, with a numerous train of young ladies and female attendants.

Ma-dee perceived them coming, and as she gazed, the sight of her children, unharmed and happy, was too much for her; unable to control her emotion, she began to tremble violently, (like one into whom an evil spirit has entered) while milk trickled from her breasts. Za-lee and Ga-hna zain, on catching sight of their mother, ran towards her with joyful cries, like little calves long parted from their dams. At this, Ma-dee, with a great

cry, and trembling all over, fainted away and fell to the ground. The children, seeing this, as they ran swooned also, and fell senseless on their mother's body.

On seeing his wife and children lying thus senseless on the ground, Pa-ya-loung, unable to restrain his grief, swooned away even where he sat and fell on the ground, and King Thain-see and Queen Po-tha-dee, seeing what had happened, lost control of themselves and did the same. The sixty thousand nobles of Pa-ya-loung, moved to pity at the sad sight before them, were unable to control their grief, and fell like a grove of young Engyin trees before the world-destroying wind with sudden crash, their hands on their heads loosening their hair, and rolled crying on the ground.

Then again the rocks resounded; the earth turned round like a potter's wheel, and violently shook; while the mighty deep was greatly agitated. Myem-mo Mount bent towards the Winga hills, like a cane roasted with fire, and throughout the six abodes of nats, a mighty sound was heard. And this was the seventh earthquake. Now when the Tha-gyā perceived the six royal personages, lying senseless on the ground, not one of them being able to rise and sprinkle water on the others, he resolved to go to their assistance, and cause the Pouk-ka-ra wa-tha[1] rain to fall on them, like rain on a pond of lilies. And this Pouk-ka-ra wa-tha rain was such that it fell only on those who wished to be wet, and on those who did not desire it, not a drop remained.

So the six princes were refreshed and restored to their senses, and all the people cried out with wonder at seeing a rain that wetted only certain persons and not others, and at the earthquake. "What a fearful prodigy is this," they thought, and then, with their hands raised above their heads, they uttered a pitiful cry to the king, that he would take back the prince and Madee to Sé-dot-ta-ya, and restore them to their former prosperity and princely estate.

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1. Pokkharam, a lotus, water. Pokkharani, a lotus pond, a tank, reservoir. Vassati, to rain.
The Tavoy M.S. appears to mean that the rain ranoff some, as rain rolls off a lotus leaf, *i.e.* without wetting it.

Paya-loung, on hearing the cry of the assembled nobles, thus spoke to his father; "O king, you together "with the nobles and people did banish me, though an "observer of the duties incumbent on kings, from the "country and compelled me to live in this forest." The king replied, "Dear son, I did indeed commit an "evil action, when, giving way to the will of the people "of Thee-wa, I banished my innocent son, but dutiful "children should not hesitate to relieve their parents of "any affliction they may be suffering even at the cost "of their own lives. Now I am suffering great sorrow "and regret for having banished you. Forget and for-"give your father's fault; and to heal his griefs, accede "to his desire. Cast off now your hermit's guise, re-"sume your princely state, and return again to your "country."

Then Paya-loung (who, although wishing to be a prince again, had refrained from shewing himself glad, remembering that a wise man should not be violently moved under sorrow, nor shew gladness too evidently under joy, and had only reproachfully alluded to his banishment so that the king and the people should in future hold him in proper respect,) after King Thain-see had acknowledged his wrong-doing, said he was satisfied, and would return to his country.

Then the sixty thousand nobles addressed the prince, begging him to bathe and wash the dust from his body; but he told them to wait a little, and going into his cell he took off his hermit's dress, and having put it away in a fit place, dressed himself in a pure white garment of Kā-thee (white like a newly polished conch shell), and then, in princely guise, stepped forth and exclaimed, "I dwelling in this place, have practised the duty "of celibate recluses, and have performed the supreme "duty of giving away wife and children, making the whole earth to tremble," and then, in grateful remembrance of his cell, he walked round it thrice, prostrating himself before it.[1]

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1. So that his forehead, elbows, knees and feet rested on the ground; the most respectful form of prostration.

Then the nobles caused Paya-loung to be bathed, and to shave his beard, after which they dressed him in kingly garments and jewels, till in glory he was even as the Tha-gyā himself, and then investing him with the umbrella and the other insignia of royalty, they poured over him the water of consecration.

And then the nobles joined to raise a mighty shout:—
"Our prince has attained the pinnacle of greatness.
"May he and Ma-dee his queen, Za-lee and Ga-hna-
"zain, with all the royal family, be glorious to the end
"of their days; may they receive the respect and
"homage of all other rulers, and be the happiness of all
"people."

Then was Paya-loung indeed magnificent, with this mighty surrounding of men of war and nobles, among whom there was not one who did not feel entire respect for him, and except his father and mother, there was none who dared even to regard him face to face; all crouched before him, with their faces bowed down, their hands upon their heads; while the harps, wind instruments and flutes, cymbals, drums great and small, horns, conches, trumpets and other instruments of music, joined with one accord to form a mighty sound like the noise of thunder over the vast ocean. And then the white elephant, Pis-sa-ya, harnessed in all his trappings, was brought and placed near to Paya-loung ready for him to mount.

By this time, Ma-dee, having put off her hermit's dress, had been bathed by her attendants and attired in queenly robes; and on her appearing, a great shout of acclamation again arose:—"May you, O Queen, be
"happy in the love of the prince and your children,
"unto the end of your life. As long as you live may
"Za-lee and Ga-hna-zain watch over and take care of
"you. As long as you live may you be loved and watch-
"ed over by king Thain-see."

The prince, glad again to enjoy his princely state, glad that the trials he had endured during the seven long years he had dwelt in the forest were over, sent the musicians about the Winga hills and caused great festivals to be held.

Ma-dee, too, rejoiced greatly at her troubles being ended, and at again enjoying the company of her children. She called them to her and said:—"O dear "children, from the moment the brahmin carried you "away, your mother could only eat once a day, and "slept only on the ground, but her misery arose wholly "from her being separated from you. But now she has "you again near her, and has plenty of food and ap- "parel. Although she was very miserable, her sorrow is "turned to joy at the sight of your faces. Your father "too is exceeding glad to see you again. May our unit- "ed affection for you, even as an umbrella, overshadow "and continually protect you, and may king Thain-see, "your grandfather, watch over and assist you for ever."

Queen Po-tha-dee sent to her daughter-in-law garments and jewels, saying:—"Let these raiments of Kau- "ma, Kau-dom-pa and Kā-thee which will become her "well, be sent to Ma-dee. Let also this golden pen- "dant for the neck in shape like a Pa-pa-ya fruit; this "necklace formed of the ten jewels; this girdle of "precious gems; this golden wreath for the forehead; "this ornament for the bosom formed of various jewels "resplendent in green, gold, red and blue; and these "ornaments for the feet, set with gems of various kinds, "be given to Ma-dee, who, when she wears them, will "shine like a daughter of the nats in the Nan-da-won "garden.[1] When, having bathed, anointed with sweet "perfumes and arrayed in a pure white robe of Kā-thee, "she is adorned with all her jewels, with her lips, and "the nails of her hands and feet, red (though undyed) "like a ripe Kyee ā[2] fruit, her body, supple as a golden "plaintain tree fanned with the breeze in the Saitra-la-ta "garden, in the lovely Ta-wa-dain-tha[3] nat abode, she "will be exceeding fair to look upon. So take these "to Ma-dee; when she shall wear them, she shall be "beauteous to behold, even as the Ma-noo-thee-nee[4] bird

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1. A garden in Indra's heaven.
2. Alsomitra (Zanonia) Sarcophylla. (*Mason.*)
3. The lowest devaloka but one and situated on the top of mount Meru,
4. A fabulous bird of brilliant plumage.

" of the Hee-ma-won-ta, when she soars to heaven on " wings of varied hue."

The queen's orders having been carred out, an elephant of moderate size was made ready, with golden howdah and trappings, and brought near for Ma-dee to ride upon.

Then at last Prince Wé-than-da-ya, his sword sheathed in a golden scabbard hanging over his right shoulder, mounted his elephant, and with Ma-dee riding on hers, set out towards king Thain-see's camp with a mighty surrounding of nobles and followers.

When he left, all the birds of the forest, with one accord, gathered together about his dwelling and lamented, crying, " Lo ! while the prince was with us, " there was no quarrelling among us, and only peace " and concord prevailed, but now that he has gone, the " peaceful influence will be destroyed."

And King Thain-see held great festivities on the hills for the space of one month, and during that time, by the glory and power of Prince Wé-than-da-ya, not a single person of that mighty host of twelve kau-ba-nee was in any way troubled or injured by wild beast or bird, but everyone continued well and happy.

At the end of a month King Thain-see called his nobles and officers and said, " We have stayed long " enough in the forest, we will now return to the town. " Has the road over which my son must pass been made " ready ? "

The reply was, that everything was prepared. So the king informed the prince of his intention, and sent the drum among the troops (beat the assembly). Then all the soldiers made ready their arms and accoutrements; the generals sent, as an advanced guard, the archers, accoutred with helmets and shields, brave men, each of whom, though he all alone met a furious mad elephant face to face in a way wide enough for only one person to pass, would scorn to turn and fly. Next the elephants, chariots, and foot soldiers, forming a guard around the elephants ridden by the prince, his queen, and the two children. Then all being ready, the prince with this mighty host of twelve kau-ba-nee set out from

the Winga hills for Sé-dot-ta-ya, following the road prepared for him, and, travelling one yoo-za-na per day, at the end of two months reached his destination.

On his arrival there, after having resumed his former princely state, he by beat of drum ordered the release of all prisoners confined in prisons or places of restraint, (not even a dog or a cat was allowed to be caught or ill treated), so that all the inhabitants of the land greatly rejoiced and in their holiday attire held festivals.

On the evening of the day of his arrival Paya-loung thought to himself:—"The mendicants, having heard of "my return, will throng towards me at dawn of day. "What things shall I be able to give to them?"

As he thus thought, the Thagya's throne by becoming rigid,[1] indicated that some thing requiring his attention had happened; and on consideration, this all powerful protector of the prince was aware of his protegé's dilemma. So he caused a rain of the seven precious things to fall at dawn, until the king's palace was strewn with jewels to the height of a man's waist, while the rest of the town was covered as high as the knee.

At daybreak, Paya-loung saw what had happened and gave permission to the people to collect for their own the gems that had fallen within the enclosures of their houses; but what had fallen outside, on the roads and about the town, as well as all that were found within the palace walls, he caused to be collected and stored in his treasury.

So by this rain the people of the land were enriched; and Prince Wé-than-da-ya, to the end of his life, was able, out of these treasures, every day to make great gifts at six offering places.

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1. Thagya's throne. The great bandoo kambala, a stone sixty yoo-za-na long, fifty wide, fifteen high, beautifully polished yet soft as wool. When the Thagya desires to get on it, it lowers itself, and when he has mounted it, it rises again. In it he sinks up to his neck, as in a down mattrass, so long as affairs in Zampoodaip go on well. But if his attention is required to anything, his couch becomes rigid, or tight like a drum, so that he is raised up high and can view everything. *(Sangermani.)*

And when at last his life came to an end, he passed away to the Ta-wa-dain-tha nat abode, which is the paradise of those who perform virtuous actions.

Such was the story related by the Most Excellent Boodh in one thousand stanzas, and thus did he complete his relation:—"O listening congregation, you now "see that it is not on this present occasion alone that "I have caused the Pouk-ka-ra rain to fall on the as- "sembly of my kindred. You now know that I caused "the same rain to fall at the time when I was Prince "Wé-than-da-ya."

He then proceeded to explain the connection between the personages of his story, and those then living as follows:—"O celibate recluses, he who, when I was Wé- "tha-da-ya, was Zoo-za-ga the brahmin, is now Dé-wa- "dat,[1] the son of my uncle, king Dé-wa-da-ha; the brah- "min's wife A-mait-ta is now the beloved Seen-sa-mā "na-wee-kā; he who then guarded the approches to the "Hee-ma-won-ta forest, Zé-ta the hunter, is now the "noble San-na who accompanied me in my retreat to "the forest (*i.e.*, when Gau-da-ma abandoned his family "and possessions, to prepare himself by solitary medita- "tion for Boodha-ship); the hermet Iz-zoo-ta, who dwelt "in the Hee-ma-won-ta, is now become my excellent dis- "ciple of the right hand, Thā-ree-pot-tarā, the son of the "chief of Oo-pa-daith-tha village; the Tha-gyā is now "Prince A-noo-rōd-da the son of my uncle (or step- "father); he who was then my father, King Thain-see, is "now again my father, Thod-dau-da-ña; while she who "was then my mother, Queen Po-tha-dee, even in accor- "dance with the prayer she offered at the feet of the "Buddh Wee-path-thee, ninety-one cycles of years ago, "is now my holy mother Mā-yā. She who was then my "wife Ma-dee, is now my consort Ya-thau-da-ya, the "mother of Yā-hoo-lā; Za-lee is now Prince Yā-hoo-lā;

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1. The enemy and rival of Buddha.

" and Ga-hna-zain has become the rich merchant's
" daughter Oo-pa-la-woon, the most excellent disciple of
" my left. The remaining personages around Wé-than-
" da-ya now form my congregation, and he who was then
" Wé-than-da-ya, is now myself, the Buddh, who of him-
" self and alone has become perfectly acquainted with
" the five Nyé-ya-dam[1] laws, and so has gained the pin-
" nacle of universal intelligence."

1, Five principles, the [intuitive knowledge of which is peculiar to a Buddh.

FINIS.

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BSB Bayerische StaatsBibliothek

MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Goss, L. Allan

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